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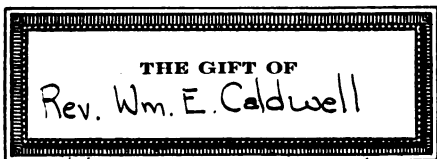
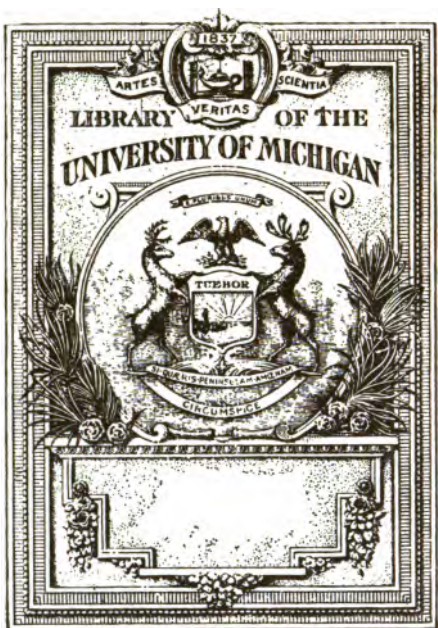
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STRATEGIC POINTS
IN THE
WORLD'S CONQUEST



By
JOHN R. MOTT

Gift of
Rev. Wm. E. Caldwell

1840

Strategic Points in the World's Conquest

Strategic Points in the World's Conquest

The Universities and Colleges
as Related to the
Progress of Christianity

By
John R. ^{2.7.12}Mott

With Map of his Journey



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Foreign Missions
1897

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Introduction



Opinions Concerning the Federation of the Students of the World

General Benjamin Harrison

Formerly President of the United States of America

THE World's Student Christian Federation and the Intercollegiate Christian Association are institutions that do not need to be buttressed by certificates or propped by arguments. It is not essential that we should have statistics of achievement. The greatness, the wisdom, and the usefulness of these societies, and the appeal to the hearts of Christian men and women, are all unfolded when the names are spoken. We see the stalwart youth of our country, or of the world, beating out the armor they are to wear and forging the swords they are to wield. The armor will be tough and strong and the

Opinions Concerning the Federation

swords bright and keen; and these eager young soldiers will readjust boundaries. Recruiting must be active. The first blow establishes a fealty that is not easily detached. Give them leaders chosen from their own ranks, and their own corps badge; and out of this cadet corps will come the great captains who will fight it out on the lines of truth until the world's rebellion against God has been put down and the vanquished are given an unstinted share in the heritage of the victors. The churches have long realized the importance of religious instruction in the schools, as the many Christian colleges and academies attest. But now in many, perhaps in most, of the great universities and colleges the students are dependent upon volunteer agencies for such instruction in the Word of God as they receive. There is no agency so efficient, none so free in its action, as the College Christian Association. It is within—it is not an intruder; it unites all, of every name. The work and observations of Mr. Mott are full of interest and his book ought to be very widely read.

(Signed) BENJAMIN HARRISON.

INDIANAPOLIS, May 27, 1897.

Of the Students of the World

The Earl of Aberdeen

Governor-general of Canada

Accept my cordial good wishes for the success in the best and fullest sense of the word of Mr. Mott's forthcoming book, and the work and cause which it describes and will promote.

(Signed) ABERDEEN.

OTTAWA, May 27, 1897.

The Right Honorable William Ewart Gladstone

When Mr. Gladstone was informed of the organization of the World's Student Christian Federation, and of its object and possibilities, he evinced deep interest and sent the following cablegram:

"I have received the intelligence with lively satisfaction.

" (Signed) GLADSTONE.

" EDINBURGH, May 27, 1897."

Introduction

Prince Oscar Bernadotte

Of Sweden

I have watched with increasing interest and gratitude to God the gradual unfolding of His purposes in connection with this remarkable tour among the students of all lands, and am persuaded that in this Federation of the students of the world we hear a call from the Spirit of God summoning the universal Church of Christ to larger sacrifices and greater faithfulness in both prayer and service. (Signed) BERNADOTTE.

STOCKHOLM, May 25, 1897.

Count Andreas von Bernstorff

Of Germany

The recent Federation of Christian students of the Occident and Orient for the evangelization of the world marks the beginning of a new epoch in the conquest of the world for Christ. There seems to sound forth from it the first note of victory.

(Signed) BERNSTORFF.

BERLIN, May 20, 1897.

Preface

IN the summer of 1894 I received invitations to attend the national student conferences of Great Britain, Germany, Scandinavia, and Switzerland, to be held during the summer and fall of 1895. At the same time invitations came from the leaders of Christian work among students in India requesting me to conduct a campaign in the interest of Indian students in the winter of 1895-96, and from workers among students in Japan to visit the students of that country in 1896. These six invitations were given independently of each other, and were all received within a period of eight weeks. After much prayer, and after consultation with friends and

Preface

prominent workers, it was decided to accept the invitations, and to make a somewhat extended tour to promote Christian life and organized Christian work among the students of other lands. When the missionaries of China and the Levant learned of the proposed tour they sent urgent appeals for a visit to their colleges. After my wife and I had begun our tour we were induced to include the student centers of Australasia.

We wrote back from the different countries a record of the journey, together with observations upon the work of the church among the various peoples visited, and, more particularly, upon the relation of the student class to the progress of Christianity. These letters of report were sent to a few of the leaders and friends of the three student organizations with which I am officially connected, namely, the World's Student Christian Federation, the Student Volunteer Movement, and the Intercollegiate Young Men's Christian Association. At the earnest solicitation of students, pro-

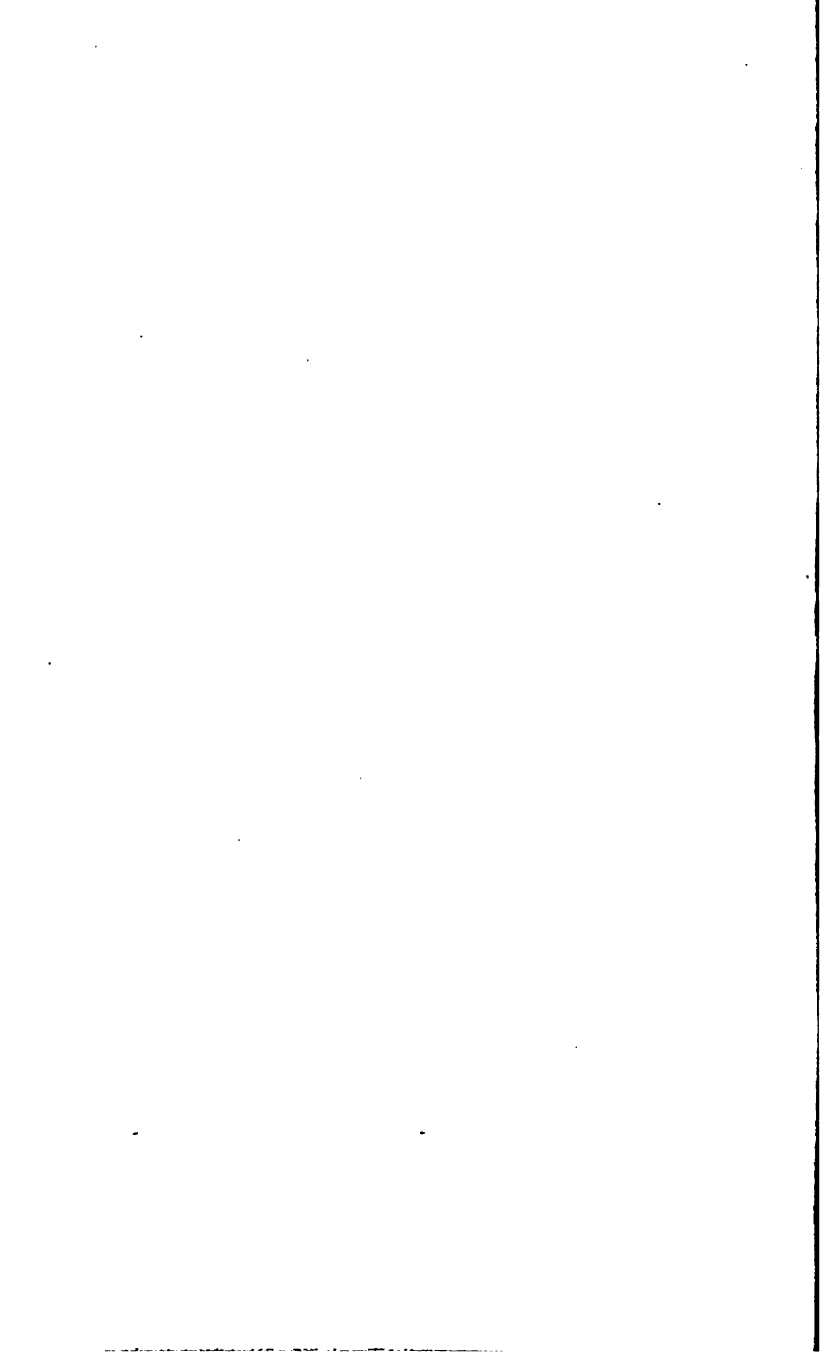
Preface

fessors, clergymen, secretaries of mission boards, and Christian laymen I have put the story of the world tour in printed form, in order that it may be accessible to all who are interested in the extension of the kingdom of Christ. The form of the story of the tour has been essentially changed, and much new material has been added.

It is hoped that this record will lead to a wider recognition of the great strategic importance of the universities and colleges in the spiritual conquest of the world, and awaken larger interest in the movement to make all institutions of higher learning strongholds and propagating centers of the Christian faith.

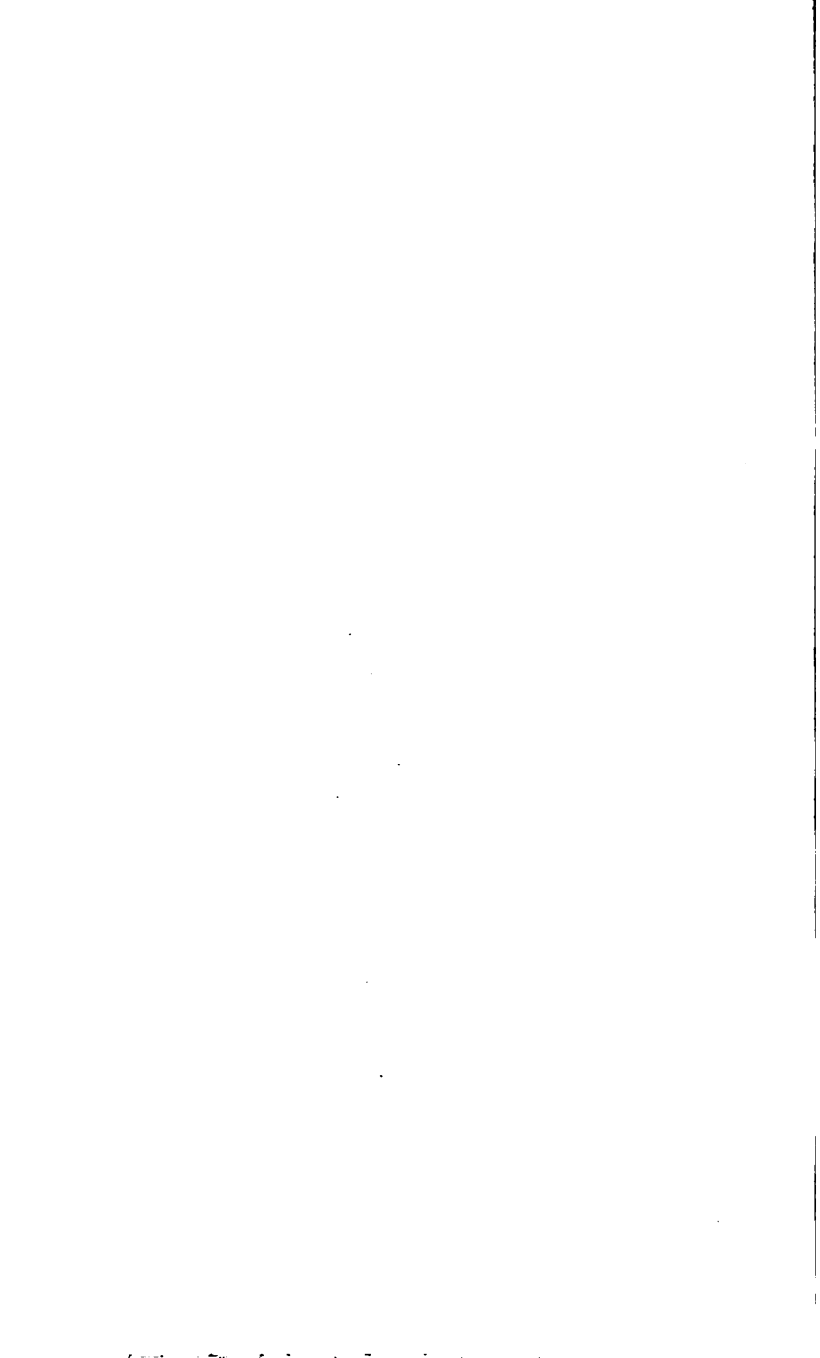
JOHN R. MOTT.

40 EAST TWENTY-THIRD STREET,
NEW YORK CITY,
June 1, 1897.



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Strategic Points in the World's Conquest



I

The World's Student Christian Federation

IN the month of August, 1895, there was held within the walls of the ancient Swedish castle of Vadstena, on the shores of Lake Wetteren, a gathering of students which is destined to occupy as important a place in the history of the Christian church as the famous haystack prayer-meeting at Williams College. Never since the Wartburg sheltered the great German reformer while he was translating the Bible for the common people

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has a medieval castle served a purpose fraught with larger blessing to all mankind. This conference in Scandinavia was composed of representatives of the five great intercollegiate movements then in existence, the American Intercollegiate Young Men's Christian Association, the British College Christian Union, the German Christian Students' Alliance, the Scandinavian University Christian Movement, and the Student Christian Movement in Mission Lands. Before sending their delegates to Sweden the different movements represented had come to an affirmative decision on the following question: If it be profitable for the Christian students of any one university or college to associate for the sake of influencing other students for Christ, and sending them into the world to extend His kingdom; if it be highly desirable to band together the various Christian organizations of any one country in order to make them more helpful to each other in all their activities, and to enable them to make a

The World's Student Christian Federation

deeper impression upon the national life; would it not be most advantageous to unite in a great federation the national intercollegiate movements of the whole world? Days of intense and prayerful discussion resulted in the formation of the World's Student Christian Federation, and in the unanimous adoption of its constitution. It was fitting that this most important step should be taken at the Scandinavian conference, for that was the first student convention ever held in which there were present delegates from all the great Protestant powers. This fact was vividly impressed on all by the grouping over the platform of the flags of these nations.

The Federation is well named. It is already world-wide in its purpose and extent. It is distinctively a student enterprise. It is unqualifiedly Christian. And it is not a merging or consolidation of old organizations, but a union or federation of student movements, each of which preserves its independence and individuality. The object of the

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Federation is most inspiring. It is nothing less than the uniting of the Christian forces of all universities and colleges in the great work of winning the students of the world for Christ, of building them up in Him, and of sending them out into the world to work for Him.

Since the five movements already named united in the formation of the Federation it has been entered by five others; namely, the Intercollegiate Young Men's Christian Association of India and Ceylon, the Australasian Student Christian Union, the Student Christian Union of South Africa, the College Young Men's Christian Association of China, and the Student Young Men's Christian Association Union of Japan. To promote the objects of the Federation there is a general committee, composed of two men from each movement. Corresponding members have been appointed for countries which have not yet been admitted to the Federation. Only those movements can be federated which

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combine a national or international group of colleges, and which in their aims and work are in full harmony with the objects of the Federation.

This world-wide union of students is the work of God. He planted the idea and the hope of its realization at almost the same time in the minds of different men in widely separated lands. Plans for some such union had been proposed at different times in the past, but the fullness of time for a world's federation did not come until 1895. Then for the first time had the student movements of Europe, America, and Asia reached such a stage of development, and come into such a relation to each other, that it was possible to form a comprehensive, practical, and harmonious federation.

The Federation has made possible for the first time a thorough investigation of the moral and religious condition of students in all lands; and this investigation has revealed some of the greatest opportunities presented

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within our generation. It has facilitated the introduction of organized Christian work into some of the most difficult and important unoccupied fields. Moreover, the conditions have been made favorable for a comparative study of the methods of promoting Christian life and work among students. This must be a decided help to the student organizations in every country. As God has given to some movements a larger and richer experience than to others, the Federation affords them an opportunity to make that experience a blessing to the entire student world. It has established means of communication through which the different national movements will act and react upon each other. Gladstone, in speaking of the influence of the universities in the middle ages, said that "they established, so to speak, a telegraph for the mind; and all the elements of intellectual culture scattered throughout Europe were brought by them into near communion. They established a great brotherhood of the

The World's Student Christian Federation

understanding." This Federation has established a telegraph in things spiritual; and the methods of work wrought out by student societies in different lands, the ideals set forth by the students of different races, the great works accomplished by the Spirit of God among the students of the Occident and Orient, have by the Federation been brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the possibilities of such a brotherhood?

The chief significance of the Federation is in its unifying power. It is doing much to unify the plans and methods of Christian work among students in different countries. Moreover, it is uniting in effort and in spirit as never before the students of the world. It is helping to unite the nations by stronger and more enduring bonds than arbitration treaties, because it is fusing together by the omnipotent Spirit of Christ the students who are to be the leaders of the nations. In this

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time of "wars and rumors of wars," this Federation signifies that, so far as the student class is concerned, there is no Britain and no America, no France and no Germany, no China and no Japan, but Christ is all and in all. Furthermore, in these days when so much is being said and written about Christian unity, this Federation, by uniting the students of some seventy leading branches of the all-embracing Church of Christ, is demonstrating in the most practical manner that "There is one body, and one Spirit, even as also ye were called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

This unifying of the Christian organizations of the student world is not an end in itself. It is but a preparation for a larger work in the world. May it not be that God Himself is planning far greater things than the church has ever witnessed? Has there ever been such an alinement of the forces for a

The World's Student Christian Federation

great forward movement among the races of mankind? The Jesuits, in their supreme efforts to conquer the world, stretched a chain of hundreds of colleges and seminaries from Ireland to Japan. They recognized the strategic importance of institutions of higher learning. The World's Student Christian Federation is another organization which takes the whole world into its vision and plan. It likewise recognizes the strategic importance of the colleges and universities, and steadfastly seeks in all of them to make Christ King, in order that there may go forth from them hosts of young men for the spiritual conquest of the world.

II

Student Movements of the Occident

IN order to appreciate the meaning of the World's Student Christian Federation it is necessary to understand the achievements and possibilities of the great intercollegiate movements of the Occident. The oldest of these movements is the American Intercollegiate Young Men's Christian Association. When this movement was inaugurated in 1877 there were less than thirty Christian associations in the colleges and universities of the United States and Canada, and, save in a few Christian colleges, there was comparatively little Christian activity. This movement united most of these isolated societies, and as a result of such

Student Movements of the Occident

union the scope of their work was broadened, their efficiency greatly increased, and their spiritual life deepened. It made possible, also, the rapid extension of organized Christian work to other institutions, so that now, after a score of years, Christian associations are firmly established in nearly five hundred and fifty institutions of higher learning in North America. This number includes all but one of the forty or more State universities, all the other great universities, nearly all of the Christian colleges, and a majority of the leading professional and technical institutions. Over thirty-three thousand students and professors are members of the movement. More than thirty thousand students have been led, through the work of the associations, to become disciples of Jesus Christ, and the number of students becoming Christians is increasing year by year. Twenty years ago the proportion of Christians among American students was less than one in three; now it is a little more than one

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in two. It cannot be questioned that this movement has been the chief factor in effecting this striking change. Thorough, progressive, devotional Bible study has been very greatly promoted among students. There are not less than ten thousand young men in the voluntary Bible classes of the associations, or more than four times as many as ten years ago. This movement has afforded training in methods of Christian work to over eighty thousand young men who have held positions as office-bearers and committeemen in the various associations. In the various professions and in business life they are now among the most useful leaders of laymen in this age of laymen. Moreover, nearly five thousand young men, representing some forty different branches of the church, have been influenced to become clergymen. An even larger number of students have been led to dedicate their lives to foreign missions through the influence of the Student Volunteer Movement for

Student Movements of the Occident

Foreign Missions, which, so far as college men are concerned, is the missionary department of the association movement. Already fully eight hundred of these missionary volunteers have gone to the foreign field under the auspices of the various mission boards. In view of facts like these the testimony of Dr. Roswell Hitchcock, given several years ago, is even more applicable now: "The omnipresence, and I had almost said the omnipotence, of the Intercollegiate Young Men's Christian Association is the great fact in the religious life of our colleges to-day."

The British College Christian Union began its organized and aggressive work between three and four years ago. At its inception it united Christian organizations of seventeen universities and colleges. This number included nearly all of the strongest student religious societies of Great Britain. Within the short period in which the movement has been at work the number of affiliated unions

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and associations, including those newly formed, has increased from seventeen to about one hundred. Practically every great institution in England, Scotland, Ireland, and Wales is identified with the movement. This is truly remarkable progress. Not only has there been a great work of extension, but the internal development of the movement has been equally encouraging. In many of the older unions the methods of work have been improved, and there is greatly increased activity. In nearly all the institutions there has been an increase in the number of Bible circles, as well as in the number of men carrying on private Bible study. Another great advance has been on the line of a special campaign to reach new students at the very beginning of their college life. One of the British leaders states that the number of societies carrying on such work has increased sixfold within three years. Under the influence of this national movement there has been within the past few years

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an increase in personal dealing with fellow students and consequently in the number that have accepted Christ as a personal Saviour. The great missionary awakening in the British colleges within the last five or six years is one of the most impressive facts of the times. In its organized form it is known as the Student Volunteer Missionary Union. While it is a separate organization, it is so closely connected with the Christian Union, especially from the point of view of the Federation, that they should be mentioned together. When the Volunteer Union began its work there were about three hundred students in the British colleges expecting to be missionaries. Its membership now includes over twelve hundred student volunteers, of whom more than one fourth have already reached the foreign field. Possibly the best indication of the solidity and vitality of the whole British movement was the wonderful student missionary convention at Liverpool in January, 1896. It was one

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of the most powerful missionary gatherings ever held. When we reflect on the influence which the Christian students of either Oxford or Cambridge have had upon the life of Great Britain, who can measure the possible influence of the British College Christian Union, which unites in organization, in effort, and in spirit the Christian students not only of Oxford and Cambridge, but also of Edinburgh and Glasgow, Aberdeen and St. Andrew's, Dublin and Belfast, and scores of other colleges, among whose students are the future leaders in church and state. Moreover, this union has an influence beyond the British Isles. In the providence of God it has become an inspiration to the bands of Christian students throughout the Continent. Because of her world-wide empire Great Britain is able, also, to do more for missions than any other land. Fully one third of the non-Christian world is under her own flag, and her political influence is probably greater with another third than is that of any other

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Protestant power. This fact attaches very great importance to the work of the Christian movement in the British universities.

The third movement to be considered is the German Christian Students' Alliance. It has been in existence in its present form less than three years. As a movement, however, it has existed for seven years. It had its origin in the Bible circles of the gymnasia. After these circles had been carried on successfully for a time, some of their members entered the universities, and while there were led to form similar circles. These multiplied, until now they may be found in a majority of the German universities. Several very helpful student conferences have been held, and most of the time during the past few years there has been a secretary at work seeking to develop the movement. As a result the scope of the Bible circles has recently been broadened. In some universities much good has been done in the promotion of personal purity. Special efforts have been

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put forth in a few places to surround men, as they enter the university, with the best influences. At several student centers effective work has been done, also, in leading students to accept Christ as a personal Saviour. A year ago at the University of Berlin a small number of students were won for Christ. In view of the great difficulties in the way of such work, this fact means more than would the decision for Christ of scores of men in the great universities of America and Britain. Steps were taken at the Liverpool convention to introduce the volunteer missionary idea into the German universities. As a result there are now thirty or more student volunteers at different institutions in Germany, and the outlook is favorable for a genuine missionary revival. The beginnings of the German Christian Students' Alliance may not seem large; yet when we think of the constitution of the German universities, the constant and rapid shifting of the student population, the peculiarly strong and subtle

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temptations, and the prevailing conservatism, the progress already made seems encouraging. It would be difficult to exaggerate the importance of this spiritual movement among the German students. There are over thirty thousand students in the twenty-one universities of Germany. In no other country do the universities occupy such an exalted position. One prominent writer states that the universities rank next to the army. Technically this may be true, but it cannot well be questioned that as a force in the nation and in the world the twenty-five hundred professors and instructors, and the thirty thousand university students, mean infinitely more than the twenty-two thousand officers and five hundred thousand soldiers in the standing army. This movement is needed to reach the great numbers of young men and boys in the universities and gymnasia. It is needed also for the sake of Germany. All of the great spiritual movements in Germany have had their springs in the universities. We

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need only recall the Reformation, the German foreign missionary awakening, and the Pietist movement. Furthermore, a spiritual work in these universities would be felt far beyond Germany. The German universities are the most influential in the world of thought. It would be a great calamity to have the weight of that mighty influence continue to be thrown on the side of rationalism.

The Scandinavian University Christian Movement stands fourth in age among the interuniversity Christian organizations of the Occident. It unites the Christian associations in the universities of Norway, Sweden, Denmark, and Finland. While members of these student societies had come together in interesting and profitable conferences on two former occasions during the last six years, it was not until the third conference, in August, 1895, that they perfected an interuniversity organization. Although this movement has been in existence but a short time, its work has been attended with very satisfactory

Student Movements of the Occident

results. The student homes, the Bible classes, and the city mission work are among the most successful features of the organizations at the leading universities. Not the least result of this new movement has been the awakening of the intercollegiate consciousness. The movement has helped also to make possible a revival of missionary interest, and consequently an increasing number of young men are offering themselves for foreign missions. The Scandinavian universities constitute a most important field for Christian organization and effort. They have unusually high educational standards; for example, their medical course is from eight to ten years in length. The universities are regarded with great favor by all classes of people. Even the poorest young men have access to them. This gives them a strong hold on the masses of the people. The students of Scandinavia are an uncommonly able body of young men. We were impressed by their manliness, their

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force of character, and their honesty of purpose and method. It inspires one to think of the possibilities of this movement which unites the students of these North lands, who are among the strongest and sturdiest in the whole world.

III

Students of Papal Europe

THERE is very great need of a spiritual movement on behalf of the students of Italy. Of the entire population of thirty millions, only sixty thousand, or but one in five hundred, are Protestants. There are seventeen state universities, four free universities, and fifty-eight other institutions of higher learning—in all, seventy-nine institutions, with a total of over twenty-five thousand students; and among all of them there is not a single Christian organization. The large majority of the students and professors are either skeptics or infidels. Visits were made to the only three Protestant colleges in the country. They are located at Rome, Florence, and

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Torre Pellice. All together they had less than two hundred students. An earnest body of students was addressed in the college at Rome, and there seemed reason to believe that the visit there will result eventually in the formation of a Christian association. Torre Pellice is one of the most historic spots in connection with the Waldensian church, and is a place of absorbing interest to all Protestants. Its beautiful valleys have been swept during the last six hundred years by thirty-three bitter and bloody persecutions. The foundations were laid there for the first Christian association of students in all Italy. The college in Florence had not opened, but a conference was held with the professor who has most spiritual influence with the students, and he was brought into touch with the most helpful developments in Christian work among the students of America and Europe. He consented to become corresponding member of the Federation for Italy, and assumed special responsibility for the great body of

Students of Papal Europe

tempted, drifting students in that land. It is hoped that the small beginnings in these three places will serve as an entering wedge into the higher educational system of the country.

At the time of our journey through France the universities were still closed. However, the secretary of the Protestant Students' Association of Paris was met later at the Swiss conference, in order that we might confer about the students of France. His work had made real progress during the preceding year. It is believed that the coming year will witness two important developments among the students of France: First, the organization of Christian work in two, and possibly three, institutions outside of Paris; for thus far the work has been limited chiefly to the student quarter of that city. Secondly, the inauguration of a French student conference. Such a conference would mark the beginning of a movement on behalf of the students of France, as was the

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case with the first gatherings of a similar character in Britain, Germany, and Switzerland. The fact that there are not less than thirty thousand young men in the universities and colleges of France, for whom comparatively little is being done, suggests the urgent need of such a movement. A corresponding member for France was appointed, and instructed regarding his duties and responsibilities.

In Austria there are eight universities and several other prominent institutions of learning, with not less than twenty thousand students. Nothing whatever was being done for their moral and spiritual welfare. Worse than that, the law was such that it would have been impossible to institute an evangelical interdenominational organization. The best that could be done was to authorize an able minister in Vienna, who had already shown a deep interest in the students of the city, to carry on a special investigation of the religious status of the students of the coun-

Students of Papal Europe

try on behalf of the Federation. Plans of work for foreign students, of whom there are so many in Vienna, were also discussed. It may be that a successful effort for this class will eventually open the way to the five thousand students in the university of this wicked city.

Hungary is a more hopeful field. Whereas in Austria not more than one in fifty of the people are Protestants, in Hungary the proportion is at least one in five. Moreover, the latter country enjoys much greater religious toleration. Nevertheless, among seven thousand students, in three universities and twelve colleges, there was no evangelical organization. In Budapest, however, where the leading Hungarian university is located, it was encouraging to find the city Young Men's Christian Association doing a good work for students. About five sixths of the members of that association are students, so it is practically a student organization. Considerable time was spent with the

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leader of this work, who is a young professor, not only discussing better methods for reaching the four thousand students in that city, but also laying before him the ideas of the Federation. He consented to serve as corresponding member for Hungary.

The three other papal countries of Europe—Spain, Portugal, and Belgium—were not visited, but two persons were invited to make a thorough study of the religious state of the students. These three countries have fifteen universities and several colleges, with a total of thirty thousand students. They constitute at present an almost hopeless field. One fact will help to make this plain. There are in these lands thirty million people, nearly all of whom are Romanists, there being among them less than twenty thousand Protestants, or one in fifteen hundred.

By way of summary it may be stated that there are in the universities and colleges of the seven papal countries of Europe not less than one hundred and thirteen thousand

Students of Papal Europe

young men. Trustworthy testimony seems to indicate that in all these countries the Church of Rome has lost its hold on a strikingly large proportion both of students and professors. They have drifted into skepticism and agnosticism. The materialistic bent is becoming more and more pronounced. Impurity is the chief evil, and is more prevalent than among the students of any other countries of Europe. Spiritual fires have been kindled among the students in France, Italy, and Hungary. May they prove to be foregleams of the coming day for the universities of all these lands, which have been so long enshrouded in the double darkness of superstition and skepticism.

IV

Turkey, the Balkans, Greece

SIX days were spent in Constantinople—days which can never be forgotten. It was during the reign of terror which characterized the first week of October, 1895, when the almost unbelievable atrocities were perpetrated upon the Armenians in that city.

The work in Constantinople was in connection with Robert College, the only institution of higher learning worthy of the name in European Turkey. It has a location more beautiful and richer in historic associations than that of any other institution in the world. This college has probably exerted a greater influence during the first twenty-five years of its history than any other college,

Turkey, the Balkans, Greece

unless it be the Doshisha in Japan, the Syrian Protestant College in Beirut, or the Duff college in Calcutta. It has been the chief cause leading to the foundation of many of the other colleges and universities in southeastern Europe, and has raised the standard of the educational system of that entire section. It has furnished many of the best teachers for the Bulgarian and Armenian schools. Men who are in a position to know state that the Turks attribute the loss of Bulgaria to the influence of this college. A study of the names and careers of the three hundred and twenty-five graduates is most suggestive. The spiritual influence of the college has greatly helped, also, to stem the rising tide of infidelity. The college draws its students from fourteen nationalities, but chiefly from the Greeks, Armenians, and Bulgarians. The Young Men's Christian Association in the institution is unique among the college associations of the world in that it is divided into four departments, according to the languages

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spoken, namely, English, Bulgarian, Armenian, and Greek. On account of the disturbances in the city it was deemed unwise to hold many meetings. The Turks are very suspicious of any assembling of Christians. However, one meeting was held with the professors, and three with the students. Special religious interest was manifested. At the last meeting twelve young men expressed their desire to receive Christ as their personal Saviour. Three other young men were led to form the purpose to give their lives to teaching the Word of God to their own people.

Before going to Constantinople a short visit was made to Bulgaria, affording an opportunity to study the student field of the Balkan States. There are in Bulgaria, Roumania, Servia, and Montenegro four universities and a few other institutions of higher learning, with a total of about five thousand students. All of these states came into existence at a comparatively recent date and

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are still in their formative period. It is of great importance that the students be reached as soon as possible with evangelical influences. While they are nominally members of the pro-Slav churches, it seems too true that they are practically skeptics or infidels. It was impossible to effect an evangelical organization among them, because there are not enough Protestants to form the necessary nucleus. The time will come, however, when this field can be entered. In the mean time a very capable Bulgarian pastor was appointed as the representative of the Federation in these states. He will not only do what he can to introduce the ideas of the Western associations into the Protestant school at Somokov, but will seek also to influence from without the students in the Bulgarian university situated at Sofia, the capital city.

The moral and religious life of the students of Greece is much the same as that of the young men in the universities of the Balkan

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States. The great student center of the country is Athens, with its university of nearly thirty-five hundred students. Two unsuccessful efforts have been made within the last few years to carry on an evangelical work in the interest of these students. The patriotic sentiment in favor of the national church is a barrier in the way of any movement which has the least appearance of proselyting. A rare young man was found to represent the Federation. He is a Greek, a graduate of Harvard, a Ph.D. of Berlin, and is at present a lecturer in the University of Athens. There is reason to believe that within five years a successful organization will be established among the university men of Athens. Surely it is God's will that a genuine spiritual work be started among the students of this city, who to-day worship not so much "an unknown God" as *no* God.

V

Syria and Palestine

A MONTH was spent in that part of the Levant which lies between the Bosphorus and the Nile, visiting colleges and schools in Scutari, Smyrna, Beirut, Zahleh, Suk ul Ghurb, Sidon, and Jerusalem. Meetings were held with three city Young Men's Christian Associations in Nazareth and Jerusalem. In Damascus it seemed unwise to call a meeting of the young men, because of the impending uprising of the Mohammedans. The turbulent and dangerous state of affairs in Asia Minor, which has since resulted in such terrible calamity to American missions, would have prevented our working in the interior, even had there been time.

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Among the results of the month's work the following are noted: The students of ten institutions were brought into intelligent and sympathetic touch with the Christian student movements of the West. In two institutions having no organized Christian work the foundations were laid for a Christian association. Over one hundred young men were enlisted in systematic Bible study. Not less than twenty young men were led to enter the Christian life. Eight young men were influenced to devote their lives to Christian work among their own countrymen. The professors bear witness also to a quickening and deepening of the spiritual life of the Christian students and native teachers, and this they consider the most important result of the visit. At nearly every institution thorough conferences were held with members of the faculty on how to promote Christian life and work among young men.

Special interest attaches to the work in three places. At Nazareth a Young Men's

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Christian Association had been formed six months before we arrived. The hall which they had secured for their work was crowded to overflowing at the first meeting. Not only were there Protestants present, but also several Greek Christians and a few Moham-medans. They gave most eager attention to the address, and in the after-conference took hold of new ideas most heartily. In order to have more room the next meeting was held in the English church, the native pastor kindly acting as interpreter. He testified that as a result of the visit some young men had dedicated themselves to Christian work, and many had resolved to walk even as Christ walked when He lived among their hills eighteen hundred years ago.

In the city of Jerusalem there are two associations, one of Anglo-Hebrews, and the other of the Arabic-speaking young men. These are composed chiefly of students. Our work was in connection with these organizations, as well as with the three Protes-

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tant institutions for young men and boys, viz. : the House of Industry among the Jews, Bishop Gobat's School for Boys, and the Preparandi of the Church Missionary Society. The Church Missionary Society is the leading agency at work in Palestine. Its workers had assembled in Jerusalem for their annual conference, and attended three of the meetings, evincing deep interest in the Volunteer Movement.

By far the most important place visited in Syria was the Protestant College at Beirut, where a week was spent. Seven meetings were held, six with the students and one with the teachers. Most of the addresses related to the practical promotion of the spiritual life. Two evangelistic meetings were held, after each of which men were given an opportunity to seek an interview about the matter of personal religion. Two hours each night were devoted to this absorbing work. Though only a short time was given to each inquirer, it was impossible to see all. Their

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intellectual and spiritual difficulties and their besetting sins are much the same as those encountered in American colleges. The Syrian Protestant College is one of the three most important institutions in all Asia. In fact, there is no college which has within one generation accomplished a greater work and which to-day has a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in promoting popular education in Syria and in other parts of the East. It has been, and is, the center for genuine Christian and scientific literature and learning in all that region. Fully one fourth of the graduates of the collegiate department have entered Christian work either as preachers or as teachers in Christian schools. Surely the men who by their foresight and generosity laid the foundations of this college and brought it to its present position have been divinely guided.

The importance of aggressive Christian

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work for young men in this and in all other schools of the Levant may be seen from a few other considerations:

At the lowest estimate there are one hundred and twenty million people—some say over one hundred and fifty million—who speak the Arabic language more or less purely, or over whom it has special influence because it is the inspired language of the Koran. If these people are ever reached with the gospel it will be through this language, and the men to reach them must be not only trained but Christianized in these schools and colleges.

The mission schools of the Levant, and more especially the Syrian Protestant College (and one other college in Egypt), are laying a great mine underneath the system of Mohammedanism. When that most formidable structure is completely shattered it will be as a direct result of Christ's truth and power working through these educational institutions. Already the educated young men are

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beginning to break away from the traditions and superstitions of Islam and of the corrupt Eastern churches. It is very noticeable, however, that education as it frees young men from tradition unsettles them concerning all religious truth. When traditional beliefs are shattered the tendency of the human mind is toward skepticism. This fact makes it most important that the educational forces be directed by positive yet sympathetic evangelical Christian men, and that every encouragement be given to such voluntary spiritual agencies as the Young Men's Christian Association.

The commercial spirit is strong among the young men of the Levant, especially among the Syrians. Dr. Daniel Bliss says that within the last generation sixty thousand young Syrians have emigrated to America, Africa, and Australia. They have been moved by the same force which moved the ancient Phenicians who once inhabited their coast—the love of gain. If this spirit of

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commercial enterprise and daring can, by the power of vital Christianity, be transformed into the true missionary spirit, the Syrians will yet become most effective ambassadors of Christ to the tens of millions of Arabic-speaking peoples who throng the lands from China to Central Africa.

A thought which never fails to move us is that the Levant is the land of the Bible. Is it not a striking fact that the land to which America and western Europe are indebted for the Bible and all its enlightening and civilizing influences is to-day looking to them for the Bible and those same influences? What more inspiring or important work can there be than that of rekindling along the shores of the Great Sea, and in the regions that lie beyond, the fires first lighted by Christ and His apostles!

VI

The Nile Valley

TEN days were spent at the two Christian student centers of Egypt—Cairo and Asyut. At Cairo the meetings were attended not only by students, but also by a large and increasing number of the native young men of the city. Most of these young men were members of the Coptic Church, but there were always present representatives of the Armenian, Greek, and papal churches, and also a few Mohammedans. It was out of the question to effect a Christian organization in the Boys' School of Cairo, because there were among the boys no Protestant communicants. An association might have been started among the young men of the city, but it seemed

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unwise to do so until an experienced secretary could be set apart to guide and develop it. What a field for an association is presented by the eighty thousand young men of this city, who have come from all the European, Asiatic, and African countries which fringe the Mediterranean, as well as from more distant inland peoples! It is one of the most fiercely tempted bodies of men in the world. Cairo has been well called the Paris of the East.

The most interesting group of young men met in Cairo were the students of the theological college of the United Presbyterian mission. This institution is the source of supply for all the ordained native ministers of Egypt, and is therefore a point of special importance. It was a privilege to help unite these students with the students of Western lands in the movement for the world's evangelization, and to lay on them the responsibility for enlisting other young men to join them in the work of proclaiming Christ to the Egyptian masses.

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The United Presbyterian Church of America is the only missionary agency at work among the native population of Egypt. It has about forty missionaries, thirty of whom were met personally. Without doubt their work should be classed with the most solid and fruitful missions of the entire foreign field.

At Asyut is located the Training College, with an attendance of over four hundred young men. This college has exerted a remarkable influence. It has done more, probably, to promote the intellectual, moral, and spiritual progress of Egypt than any other force or agency. It has educated fully two thousand students; has sent out one hundred graduates, over two thirds of whom have entered the service of the church either as preachers or teachers; has helped to train all but three of the native ministers of the country; and has been the means of developing the effective system of village schools. Of one hundred and fifty village school-teachers,

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over one hundred were trained in this college. Even the government is modeling its schools after those started under the influence of the college. The work of this institution has infused new life into the corrupt Coptic Church. It has done much to remove prejudice and bigotry from the minds of Mohammedans. At present nine tenths of the students of the three upper classes are communicants of the Protestant Church. Four meetings were held. The initial steps were taken toward the organization of a Young Men's Christian Association. It has since become one of the strongest on the foreign field. Another result of the visit was the decision of nineteen young men to devote their lives to Christian work either as ministers or teachers. The teacher in Egypt is a great factor in promoting the work of the church, owing to the prominence given to religious instruction in the mission schools. The decisions of these young men were prayerfully and thoughtfully made. President

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Alexander said that the nineteen men who had reached a decision included the ablest students of the upper classes. They were asked to give in writing the reasons why they had decided to devote themselves to Christian work. The following are a few of the reasons which they gave:

“Christ commanded us to preach the gospel. As I love Him, I must keep His commandment.”—Abadir Ibraheem.

“There are few preaching in my country, while there are multitudes of men who know not the truth.”—Gabra Hanna.

“Our country is not small, and its progress depends upon its Christian young men. Therefore I intend to help train the boys in Christianity, so that later they will work for their fellow-men.”

“The Lord's work is wide and the workers few. Our young men prefer to go to the government offices. Therefore I choose to be a Christian teacher, to educate the small boys in their youth so as to

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be progressive in their old age."—Kheelaylah Masrood.

"I feel that I am under responsibility because of the religious knowledge the Lord hath given me. I must not hide the light I have, lest my brothers die in the valley of darkness."—Isshak Ibraheem.

"That I may follow the example of Christ."—Kheel Geeha.

"He who knows something of God and does not inform others is responsible before God."—Hanna Gabroos.

Egypt has a population of seven millions, largely confined to the Nile valley below the first cataract. This valley is a fertile strip over seven hundred miles long and from two to ten miles wide. Four hundred thousand of the Egyptian people belong to the Coptic Church—a corrupt branch of the Christian church; the rest are chiefly Mohammedans. The most important step toward solving the problem of reaching these two classes is that of making the schools and the colleges strong

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centers for the propagation of Christianity. These institutions are also the best points from which to attack the larger problem of reaching the masses of the Dark Continent, particularly in the Soudan and the Barbary States.

One day in Cairo a visit was made to the famous Mohammedan university, El-Azhar. There were present over seven thousand students, representing all parts of the Islam world, from India to Morocco. The course of study is nine years in length, and fully one third of the students take the entire course. This university constitutes the strongest support of Mohammedanism, and has a far-reaching influence. But educational missions and Christian colleges throughout the East are setting in motion forces which inevitably will overthrow the traditions, superstitions, and dark and cruel works of the followers of the false prophet. Not least in promoting this mighty movement will be the Christian schools and colleges of Egypt. The land

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whose universities gave the world Moses and Apollos and Athanasius will yet furnish the world other men whose consecrated learning will make them pillars of strength in the universal Church of Christ.

VII

Ceylon

THE larger part of December, 1895, was spent in work among the students of Ceylon. Mr. Robert P. Wilder joined us at Colombo, not only to coöperate in the work in that country, but also to help in perfecting plans for the campaign in India. On the Jaffna Peninsula, in the extreme northern part of the island, was held the first of the long series of conferences which it was proposed to conduct throughout the East. A few days were spent in the preliminary work of visiting the various schools and colleges to secure suitable delegations, as well as to become acquainted with the workers and the needs of the field. The gathering was held

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at Jaffna College, Batticotta, December 11-13.

It is the center of the student field of North Ceylon, and here the first college Young Men's Christian Association in the mission field was planted. Not only is this the oldest of the foreign college associations, but also one of the very best. Few, if any, associations in America or Britain are doing a broader or a deeper work. It is a question whether Dr. Frank K. Sanders, of Yale, ever did a work exerting a more far-reaching influence than he accomplished in laying so securely the foundations of this association while he was a teacher in Jaffna College. It was also wise action on his part which united the associations of this section in what is known as the North Ceylon Union of Young Men's Christian Associations. The conference was held under the auspices of this Union. There were in attendance over four hundred delegates. About three hundred came from the eight Christian colleges and schools of the peninsula, which suspended

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their exercises during the conference in order that their students might attend. The principals of all these institutions, and a large number of the masters, came to the sessions. The head-master of the Hindu college was invited to come with his advanced students, and he attended one day with nearly forty young men. In addition to the student delegates there were present the leaders of eleven village associations. All but two or three of the nearly thirty missionaries of the three societies at work in North Ceylon attended the conference; also twenty or more of the native pastors and catechists. Nearly all the addresses were given in both English and Tamil. The range of topics reminded one of our own college conferences. There was a deep and growing interest from the beginning to the close. It was an inspiration to look into the attentive faces of this body of young men, and to hear their fervent prayers and their hearty singing of the Tamil lyrics.

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That the Spirit of God was wonderfully present in the meetings may be seen from some of the results. At the gospel meeting eighteen young men who had ceased to follow Christ returned to Him. Eleven others accepted Christ for the first time, several of whom were Hindus. We shall never forget the little after-meeting, when these young men came out so clearly and firmly. The day the missionary uprising among the students of the world was presented, ten young men dedicated their lives to work among their own people. According to the testimony of the missionaries, these were some of the strongest men in the colleges. When the opportunity was presented, one hundred and forty-eight delegates gave their names to keep the morning watch; that is, to spend at least the first half-hour of every day in Bible study and secret prayer. In the early hours of the two mornings following, many of the delegates might have been seen walking up and down under the

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palm-trees with their open Bibles. As so many of them are obliged to occupy the same room, they adopted this plan in order to be alone. At an executive session of the leaders in the work important steps were taken which may also be classed among the results of the conference. It was decided to place the most recent association literature in the hands of all the workers throughout the district, and to carry on a systematic visitation of all the college associations later in the year. A committee was appointed to prepare a prayer cycle for the students and Christian workers of Ceylon. Each college promised to start, if possible, at least one Bible training-class. Men were appointed to supervise the devotional Bible study, especially among those who had decided to keep the morning watch. These are some of the results seen in the conference itself, but the work did not stop there. At the college where we were being entertained, the morning after the closing day we were awakened

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before daybreak by the sound of singing and speaking. It came from a meeting of the delegates of that college, in which four of their Hindu fellow-students were led to accept Jesus Christ as a personal Saviour. At different times since letters from the missionaries have been received stating that the influence of the gathering still continues in power. It is a matter for special thanksgiving that the converts from Hinduism, although subjected to bitter persecution, are standing like a rock.

On returning to Colombo to catch the boat for India, a conference was arranged for the two days of our waiting there. The government kindly placed at our disposal one of its college buildings. Although it was a most unfavorable time,—in the midst of examinations,—it was possible to secure representative delegations of students and masters from a few of the schools and colleges of the city. Missionaries of the different societies at work in southern Ceylon also

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attended. There are only two college associations in that part of the island. There should be associations in at least eight other institutions. The general association of Colombo is comparatively undeveloped. At this point there should be one of the strongest associations on the foreign field. Colombo is a city of great commercial importance. It is the half-way station between the West and the far East, and it is on the pathway of the most important line of approach to the southern hemisphere. It is more nearly at the cross-roads of the nations than any other port in the world. Every year tens of thousands of travelers from all parts of the earth stream through this city. Surely the association work here should be carried on at its best. It was a pleasure to announce to the workers throughout the island that Mr. Louis Hieb had been appointed association secretary for Ceylon, and that within a few months he would be on the field. Mr. Hieb has since entered upon his life-work

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in Ceylon, and his labors have been attended already with marked results.

Ceylon has a population of a little over three millions. Christianity and education have made greater progress here than in any other country in the East. About one tenth of the people, including Romanists, are Christians. The same proportion would give India thirty million instead of two million two hundred and eighty-four thousand. In Ceylon ten per cent of the children of school-going age are being educated; in India less than one per cent. This gives Ceylon a position of leadership greater than her size and population would cause one to expect. In all parts of India there are Tamil teachers who were born and educated in Ceylon. Sinhalese and Tamil lawyers are also numerous in India. Ceylon is destined to continue to exert a special influence on India, owing to its geographical proximity, its racial ties, its educational advancement, and the fact that the two countries are under

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a common flag. A strong spiritual work in Ceylon must necessarily prove a blessing to India.

Ceylon is one of the sacred homes of Buddhism. Therefore the work of Christ here will exert a special influence on Siam, the Straits, and even China. At different times in the centuries that are past multitudes of Buddhist missionaries have gone forth from this little island to propagate their faith throughout the vast continent of Asia. To-day in Ceylon there are ten thousand Buddhist priests. No effort should be spared to enable the student Christian movement in Ceylon, in the present and coming generations, to raise up and send forth multitudes of volunteers to be witnesses for Christ unto the uttermost parts of the far East. Since our visit the Church of Rome has opened at Colombo the best-equipped college in Ceylon. In fact, it is their purpose to make it the first real university in the island. They have placed in charge of it a large staff of Jesuits,

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educated in some of the leading universities of Europe. While coming down the coast of Ceylon, two priests,—one of whom had been at work on the island for over forty years,—speaking of this college soon to be opened, said that the Church of Rome recognizes Ceylon to be one of the key positions in the entire mission field. Rather than retrench, their policy is to establish themselves even more strongly. Should not we as Protestants recognize the wisdom of this policy and pour in our forces at such points in much larger numbers?

VIII

Indian Student Conferences

ONLY eleven weeks could be devoted to work in India. Eleven months might have been spent to the very best advantage. About seven thousand miles were traversed, at least thirty institutions were visited, and over two hundred missionaries and other leaders were interviewed regarding the promotion of the student movement. Most time and effort were given to conferences. The question from the start was how to touch helpfully the student work in so vast a field in so short a time. India is as large as the entire continent of Europe, save Russia. British India without Burma is as large as that part of the United States east of the

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Mississippi River, and has a population nearly five times as great. The best way to reach the students in a field of such proportions seemed to be by holding a series of student gatherings at the following places and dates: Bombay, January 9-12; Lahore, January 23-26; Lucknow, January 31-February 2; Calcutta, February 13-16; Madras, February 27-March 1. The preliminary arrangements were well made by prominent members of the American and British Volunteer Movement who were then in the field. The objects of these gatherings were: to promote spiritual life and activity among Christian students; to consider the most approved methods for reaching the non-Christian students; to discuss the important part which students must take in the evangelization of India; and to unitedly wait on God for power from on high.

The personnel of the conferences consisted of Indian Christian students and masters, missionaries,—especially those engaged in

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educational work and those who at home were connected with the Volunteer Movement,—and leading Indian Christian workers. The aim was to secure as speakers some of the most successful and most spiritual missionaries and Indian Christians. The conferences were conducted on much the same plan as is followed in similar gatherings at home. The proceedings were all in the English language. Besides addresses there were open discussions. Some of the best fruits were gathered in the after-meetings, five of which were held in connection with each gathering.

At each place the spiritual tide rose perceptibly and steadily to the end; and, viewing these conferences as a whole, it may be said truly that they went from strength to strength. This increasing spiritual momentum may be accounted for by the fact that each gathering added greatly to the volume of prayer for those that were to follow. We may best understand the representative

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character, fruitfulness, and significance of these student meetings by a study of the following table:

	Bombay	Lahore	Lucknow	Calcutta	Madras	Total
Number schools and colleges.....	20	18	22	25	35	120
Number student delegates	75	100	127	157	300	759
Number missionary societies	21	9	12	27	19	52*
Number missionaries.	50	60	58	78	65	311
Number of other workers	25	50	5	5	35	120
Total number of delegates	150	210	190	240	400	1190
Number accepting Christ	5	15	20	4	32	76
Number volunteering.	4	21	29	31	42	127
Number deciding to keep the morning watch	35	157	114	101	170	577

* Omitting societies counted more than once.

Several things in the foregoing table are noteworthy:

There were one hundred and twenty schools and colleges represented, a larger number than were represented in the summer of 1895 at the student conventions of

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Great Britain, Germany, Scandinavia, and Switzerland combined. This number includes all the leading Christian colleges in the empire, and nearly all other institutions which have in them any considerable number of Christians, even several of the great presidency colleges.

The total number of students registering was seven hundred and fifty-nine. If we add to this the number attending the conference in Ceylon, it would make the total number of student delegates considerably over one thousand, more than the aggregate number who in the previous year attended the American summer schools at Northfield, Lake Geneva, and Knoxville.

There were at least fifty-two different missionary agencies represented, or nearly all of the more than sixty organizations at work in India.

Three hundred and eleven missionaries were in attendance. Among their number were many of the foremost educational mis-

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sionaries of the country. Nearly half of the two hundred and thirty-five volunteers from Britain and America were present. Among these volunteers were eight of the former secretaries and three members of the executive committee of the American Volunteer Movement, or very nearly one half of the number that up to that time had served in either of these capacities. There were also present three of the former secretaries and members of the British executive.

Seventy-six students for the first time accepted Jesus Christ as a personal Saviour. A much larger number of students that had wandered far away from Him returned to their allegiance. Among those who took this stand were not only agnostics, but also Hindus, Mohammedans, and Buddhists. In no country have we seen students accept Christ with greater intelligence, or with more purpose of heart, or in the face of greater difficulties.

One hundred and twenty-seven of the student delegates volunteered, that is, decided

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to devote their whole lives to Christian work in India. No pressure was brought to bear upon them, save that of the Holy Spirit speaking through the Word of God, and the plain facts of the spiritual needs of India. Emphatic testimony was repeatedly borne by the missionaries to the superior ability and character of these volunteers. In India there is a strong pressure upon educated young men to enter distinctively secular pursuits. This splendid offering of students constitutes the vanguard of the Student Volunteer Movement in India.

Five hundred and seventy-seven delegates entered into covenant to keep the morning watch. The names of these persons were placed in the hands of leading workers at different centers, who will see that they are guided and encouraged in carrying out their resolution. This result is but the beginning of yet greater things, because it is the very opening of the channel of life and power.

IX

Indian Student Movements

1. *The Intercollegiate Young Men's Christian Association of India.*

At the beginning of this tour there were twelve student Young Men's Christian Associations in India. Other Christian organizations, no two of which were alike, existed in four institutions. It was apparent, therefore, that the association was the prevailing type of organization. These twelve associations were isolated and unacquainted with each other. If union of Christian students has been so helpful in other countries, it is still more desirable in India, because the distances between the student centers are great and the number of Christian students is very small.

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The way seemed to be prepared for a thorough appreciation of the advantages of a closer union among the different bands of Christian students. In every province athletic contests were carried on between students of different schools and colleges. Such contests have been encouraged by government for several years. In one province government paid the expenses of competing teams to and from the place of contest. The plan of organization of Indian universities is also favorable to the cultivation of an intercollegiate spirit. There are five great universities, and each one has affiliated with it twenty or more colleges scattered over vast provinces. The wonderful way in which the students rallied to the five Christian conferences, as noted in the last chapter, is another striking proof of their appreciation of the intercollegiate idea. When the Christian movements among the students of other lands were described to the delegates at these conferences, and the value of a similar move-

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ment in India was suggested, there was invariably an enthusiastic response. Missionaries, Indian students, and masters repeatedly expressed the hope that a closer union might be established.

In view of all these facts a meeting of the Indian National Council of the Young Men's Christian Association was called. This council has general supervision of all the associations in India. The great need and possibilities of the student work were presented to the council. The remarkable progress among the colleges of North America since the International Committee created a college department, and thus called into being the Intercollegiate Movement of that continent, encouraged the members of the council to expect a similar development in India. It was therefore decided to establish a college department, to be known as the Intercollegiate Young Men's Christian Association of India. A college sub-committee was appointed to supervise this department.

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It is one of the strongest committees for such a purpose in any land. It includes Messrs. Sathianadhan and Banurji, who are among the most distinguished Indian Christians in the empire, and who are the most intimately acquainted with the religious life of Indian students. The other members are Mr. J. H. Maclean, who has had an influential part in laying the foundations of three Christian movements in Europe, and Mr. J. Campbell White, who has been giving his whole time to work among the students of Calcutta. Before leaving America Mr. White was for a year a secretary of the American Intercollegiate Movement, and for another year a secretary of the Volunteer Movement. To promote this work the council decided to employ the means which have been most effective in other countries. They propose to hold student conferences on the plan of those already conducted, and to prepare and issue pamphlets. They unanimously appealed to the home committee for the

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appointment of a college secretary, to devote his whole time to unifying and developing the work throughout the country. The advantages of this new movement in India are obvious. The existing associations will be developed by their closer contact with each other and by the continuous supervision of an experienced committee. Associations will be formed where there are at present no Christian organizations. We know of not less than twenty most needy places where associations could be planted within a year. The union of these associations will encourage the scattered bands of Christian students by revealing to them the strength of their numbers and thus enabling them to become a more aggressive force for Christ among the multitudes of their non-Christian fellow-students. The uniting and training of the future leaders of the Indian church in a common movement will do much to promote the cause of Christ throughout the empire.

The first act of the Indian National Coun-

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cil after inaugurating the Intercollegiate Young Men's Christian Association was to request that this newly formed student movement be admitted to the Federation. Careful inspection of the associations in this movement showed that all the conditions laid down by the Federation for the admission of a movement had been fully met. In harmony with the wish of the Federation, and also with the desire expressed by the workers of Ceylon, the union of the twelve associations in India and the ten in Ceylon was proposed, in order that they might strengthen each other and in order that the latter might have the benefits arising from connection with the Federation. Two delegates were sent to Madras at the time of the meeting of the National Council to represent the Ceylon associations. The reasons why they should be united in this student movement are apparent. The Ceylon associations are much nearer the great body of Indian Christian students than several of the associ-

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ations in India are to each other. The political and racial ties which unite them are even stronger than exist between the United States and Canada, which nevertheless have a common student movement. And nearly all the colleges of Ceylon are affiliated with the universities of India.

The associations of the two countries constitute the sixth movement admitted to the Federation. It is known as the Intercollegiate Young Men's Christian Association of India and Ceylon. Messrs. Sathianadhan and Banurji were appointed to represent this movement on the General Committee of the Federation. Thus the Christian students of India and Ceylon are placed on an equal footing in the Federation with those of Britain, Germany, Scandinavia, and America. This step will do much to dignify and establish organized Christian work among the students of the Indian empire. It also opens a channel of communication with the rest of the student world. Through that channel will

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come a constant stream of suggestion and encouragement which will be of great value, especially in the formative period of this new movement. It must necessarily afford a new and powerful inspiration to Indian Christian students to be so vitally connected with the great student movements of Christendom. There are strong reasons why India should have a place in the Federation. It has the largest student population in the Orient, and in this respect there are few countries in the Occident which can compare with it. In point of efficiency and requirements its higher educational system will not suffer by comparison with that of any land. For many centuries India has given unusual prominence to the intellectual life. And what country has been, or is to-day, essentially more religious? Therefore what body of students in the East is in a position to do more for the advancement of the kingdom of Christ? Surely the addition of this link strengthens the Federation chain.

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2. The Student Volunteer Movement of India and Ceylon.

For several years many have been praying for the extension of the Student Volunteer Movement to the students of mission lands. The idea of having in these lands a Student Volunteer Movement for Home Missions, as it has been attractively called, has met with wide-spread favor. As students in different parts of the mission field have heard of the missionary uprising in the colleges of Christian lands, many have been led to offer themselves to work among their own people. Members of the American and British Volunteer Movement, as they have gone out to their fields of labor, have in several cases been instrumental in raising up a number of students for similar work. Mr. Wishard's book, "The New Program of Missions," has done much to centralize upon this problem the thought and prayer of the workers at home. It remained, however, for India and Ceylon to organize the first Student

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Volunteer Movement on the foreign field. At nearly every one of the conferences held in India it was difficult to prevent an organization of some kind being effected. The terrible need and the impending crisis in India suggested the desirability of such a movement, as well as the conviction of the leading missionaries that if India is to be evangelized in this generation it must be done largely by Indians. The willingness of many of the best students to throw themselves into the work of reaching India for Christ was another indication that the time was ripe. What to do with the large number of students who were offering themselves in the very conferences where the question was being discussed made it still more apparent that some steps should be taken in this direction. It thus became clear that it would be desirable to have a special meeting at the close of the series of conferences, for the express purpose of grappling with this question in the light of the experience and suggestions

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of all the conferences. It was arranged that the old volunteers of Britain and America should at each conference appoint two of their number to attend the special meeting, with full power to act. After the conference closed in Madras these representatives came together and devoted two days to the responsible work assigned to them. There were present Messrs. Wilder, Maclean, Forman, White, Davis, Edmunds, Moorhead, Ewing, Mansell, and Mott. These men represented every section of India. Some of them had to travel nearly two thousand miles to be present. Every decision was reached with perfect unanimity. The great result of the conference was the formation of the Student Volunteer Movement of India and Ceylon. Its membership will be limited to Indian students who decide to devote their whole lives to Christian work. The supervision of the movement was intrusted to an executive committee of three, one of whom

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is to be appointed by the Intercollegiate Young Men's Christian Association of India. It was thought best that for the present at least this committee should be composed of men who had had special experience in the development of the Volunteer Movement at home. Messrs. Wilder and Edmunds were appointed by the volunteers of India, and Mr. White by the associations. The connection with the Intercollegiate Movement has been further strengthened by the appointment as traveling secretary of Mr. Sherwood Eddy, a secretary in India of the American International Committee. At this special meeting it was decided to publish a report of this year's conferences; to hold another series of conferences the following winter under the joint auspices of the Intercollegiate Association Movement and the Student Volunteer Movement; to issue a prayer cycle for students and Christian workers of India and Ceylon; and to prepare pamphlets to use in

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developing missionary interest in the colleges. A declaration for Indian student volunteers was framed and adopted. It was decided that in schools and colleges where there is a sufficient number of volunteers they be grouped into volunteer bands. In case there is a Christian association at the college this band will be made an organic department of it. A committee was appointed to draft an appeal to the volunteers of the home countries. This appeal has since been printed and widely circulated among students of the West. It is believed that the Student Volunteer Movement of India and Ceylon will have a great influence on the students of Japan, China, and South Africa, not to mention other lands. Since the wonderful Liverpool convention the indications are that the Volunteer Movement will spread to all the groups of Protestant colleges on the Continent. Let the church pray that the volunteer idea may also take possession of the hearts of Christian students throughout the continent

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of Asia. If students of all lands become united to carry out the central purpose of the life, the death, and the resurrection of Jesus Christ, may we not expect the evangelization of the whole world in this generation?

X

Impressions of India

1. *The work of educational missions in India is of transcendent importance.*

Not a few are disposed to look upon educational mission work as less important than directly evangelistic work. We had shared this feeling. A careful study of the question in four or five mission countries, however, has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Educational missions have opened a larger number of doors for the preaching of the gospel than any other agency. They have furnished the most distinguished and influential converts, and have done more

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than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified if they were teaching only science, history, philosophy, ethics, and political economy in their right relation to Christ. Sir Charles Aitchison, in urging the church to promote educational missions, reveals the real significance of the whole subject: "Now, if ever, is the church's opportunity. If the breach that has been made is filled up—if in place of Hinduism we have agnosticism, or even a positive but unchristian theistic belief, with which physical science is not necessarily in antagonism—the Christian church will have to do all the sapping and mining over again; while, instead of the crumbling old fortresses of heathenism,

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we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals." If we would not think of doing without Christian colleges and universities in Christian lands, what could be more short-sighted and suicidal than to do without them in India? Nothing impressed us more than the mighty influence of such institutions as the Duff college, the Forman Christian College, the Lucknow Christian College for Women, and the Madras Christian College. Institutions like these should be multiplied and the amount of money expended upon them greatly increased. Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the lighthouses.

2. It is imperative that more be done to reach the educated classes in India.

The number of students in India is surprisingly large. In compiling statistics for all

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India we found that there are not less than thirty thousand students in colleges granting the B.A. or some professional degree, and at least seventy thousand students in the two upper classes of the high schools. Besides these students there are tens of thousands of young men in India who have been students in the universities and colleges for a period of years. The number is not only large, but is rapidly increasing. Statistics show that the total number who passed the entrance examinations in the ten years ending 1883 was 23,472. In the ten years ending 1891 it had increased to 41,467. The number taking the B.A. degree alone in the ten years ending 1883 was 2391. In the ten years ending 1891 it had increased to 7159. Moreover, the student class is steadily increasing in influence. Nearly all of the important positions in the civil service which are open to Indians are filled by students. A noticeable feature at the Indian National Congress was the large number of delegates

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having university degrees. More and more India will be governed and its thought-life molded by the student class. The burning question is, Shall this leadership be heathen, agnostic, or Christian? It certainly will not be Christian unless in the present generation there is a great increase in the number of Christian workers among students. There is imperative need of more educational missionaries, especially of those who recognize and seize the unique opportunities afforded them for influencing their students for Christ. Something must be done also to increase the number of Indian Christian masters in mission schools. It was alarming to find in many representative mission colleges the heathen masters outnumbering the Christian teachers more than two to one. Another class of workers should be greatly increased, namely, missionaries who devote themselves entirely to work among the educated classes. The more we studied the work of men like Wilder and Moorhead

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at Poona, Wright Hay at Dacca, Larson at Madras, and the members of the Cambridge Mission at Delhi, the more we were convinced of its very great value and the more we wished that their number might be increased one hundredfold. Another vital need is that of a few men of commanding ability, supported by ample means, to superintend the preparation and distribution among educated young men of the books embodying the best Christian thought of all ages. After visiting the book-stalls one is impressed with the fact that the forces of infidelity, skepticism, and Unitarianism are far more alert to the value of this policy than is the Church of Christ. Above all, there should be a great enlargement and development of the college Young Men's Christian Associations, which place upon the Indian Christian young men the responsibility of reaching their fellow-students. It would be difficult to exaggerate the importance of the work of McConaughy, Campbell White, Wilbert White, Anderson,

Strategic Points in the World's Conquest and Eddy, who are guiding this movement. They are striking at the very heart of the need of India. Not less than six more young men should be sent out to India under the auspices of the same organization within the next three years to man posts of great importance.

3. *The Indian religions are absolutely inadequate to meet the needs of India.*

If we are to judge a tree by its fruits, the religions of India are a colossal failure. The Hinduism and the Mohammedanism which we studied in books and heard presented in the Parliament of Religions at Chicago are essentially different from what we saw of the practical working and influence of these religions in the present-day life of India. A study of the social changes of India during the past one hundred years will show that every great reform is traceable to the influence of Christianity. The strongest testimonies to the civilizing and transforming power of Christianity which we have ever

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heard were certain references made by Hindus at the Indian Social Conference. We do not venture to write about the superstitions, blasphemies, injustices, cruelties, suffering, and moral degradation which we saw at the very shrines of these heathen religions and within the sphere of their influence. The modern substitutes for Hinduism are powerless. They lack vitality and apparently do not have the hold that they did even a few years ago. Late one night the leader of the Arya Somaj in a certain city, himself a distinguished graduate of one of the Indian universities, came to our room to confess in despair that he could no more find power over sin and peace of heart in his new faith than he could in Hinduism, and to express his desire to know Christ as his personal Saviour. Day by day as we traveled through the villages and cities, visited the shrines and temples, studied the heathen life and customs, talked with men of heathen religions, and discussed the problem with hundreds of mis-

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sionaries and civilians, the conviction became clearer and deeper that without God and without Christ India is without hope.

4. India presents to-day an unparalleled opportunity to the students of the Anglo-Saxon race.

Dr. George Smith has well said "We together, one hundred millions strong, in Europe and America, with the same origin, the same history, the same tongue, the same literature, the same faith, and therefore the same Christ-commanded duty and assured hope, are set over against the three hundred millions of India in the providence of God." Think of the magnitude of this opportunity. India has one fifth of the human race; nearly three hundred millions, or more than double the number which Gibbon estimated for the entire Roman empire at the climax of its power. Of this number fifty-eight millions are Mohammedans—probably twice the number that are under the sway of the Sultan. Over one hundred and fifty millions

Impressions of India

are Hindus, closely bound by the fetters of caste. Besides these there are tens of millions of Buddhists, devil-worshippers, Parsees, Jains, and Sikhs. Truly India is the home of religions. It is the stronghold of the great heathen religions. Joseph Cook called India "the rudder of Asia." But a great movement in India would affect more than Asia. It would be felt throughout northern Africa and the island world. India is the most accessible of the world's great mission fields. It is under the British flag, and this means protection, order, liberty, and peace. A splendid railway system extends to every corner of the empire. The Bible is already translated into languages and dialects through which nearly the entire population can be reached. The field is not only vast and open, but ripe. What we do for India must be done quickly. Wherever we went in our thousands of miles of travel up and down the presidencies, agencies, and native states which make up the Indian empire, we were con-

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scious of great tension. The break is inevitable, provided the present force is maintained and increased. This is the worst possible time to think of contraction. On the contrary an advance should be made all along the line. Think of only eighteen hundred missionaries, or but one to one hundred and sixty-seven thousand people. This is less than one half the number of British officers commanding the native troops in India. Already about two hundred and fifty members of the British and American Volunteer Movement are at work in India. The number should be increased at least fourfold within the next five years. The consequences will be appalling if the students of this generation fail to enter the open and effectual door which India presents.

5. *The most thorough preparation is essential for a life-work in India.*

The great intellectual strength and subtlety of the Indian people demand that those who intend to go as missionaries to them should

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receive the best possible preparation. This is also demanded by the social, intellectual, and spiritual problems presented by the Indian religions. But far more than intellectual preparation is required, important as that is and needing increasing emphasis as it does; India needs men whose lives and work are a demonstration of the Spirit and of power. In a land of so many religions Christianity must be shown to be superior by the life which it alone makes possible. If we had come to India at all skeptical about the truth of the doctrine of the baptism, or filling, of the Holy Spirit for service, all doubt would have been removed. There must needs have been made such supernatural provision as this for the man sent to work in a field like India. The man who does not know from actual experience what it is to be filled—up to his present capacity—with the Holy Spirit had far better not go to work in India. Of all the missionaries we have met, the men and women who are leaving the

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largest and most lasting mark on their generation are those who are under the sway of the Spirit of God. If the matter of the physical, intellectual, and, above all, the spiritual equipment of the young men and women who are to go to India within the next few years could be rightly settled, there would be little doubt about the evangelization in the present generation of the multitudinous inhabitants of the two thousand cities and the seven hundred thousand villages of the Indian empire.

XI

The Australasian Tour

THE original plan of this tour of the world did not include a visit to the southern hemisphere. In England, however, three men who had been in Australia urged a visit to the universities of that country. The subject was again suggested in Norway. In order to decide the question, letters of inquiry were sent to prominent men in Australia and New Zealand. Replies were received in India and made plain our duty to go. The Student Volunteer Missionary Union of Great Britain, learning indirectly of this decision, cabled that they would gladly bear the expenses incident to this enlargement of the tour. This act of Christian generosity, at the very

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time when war-clouds hung threateningly over the last two nations on earth which should think of going to war, was a new evidence of the power of the gospel of peace, and created a profound impression wherever the fact was known.

The detour to Australasia required fourteen thousand miles of travel, and occupied over four months. All the colonies which have prominent institutions of higher learning were visited, namely, South Australia, Victoria, New South Wales, Tasmania, and New Zealand. One is impressed with the importance of this field. The universities of Australasia have very high standards of scholarship. The degree granted by them means as much as that given by many of the best universities of the West. The Australasian colonies have an Anglo-Saxon population larger than that of Canada. Their material resources are fully as great. Their people are characterized by the same energy and progressive spirit. Shall these colonies

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become a mighty Christian state, or shall they be given over to secularism? Shall they be self-centered, or shall they be a great missionary force? The answer to these questions hinges on the answer to yet another: Shall the universities remain centers of secularism and skepticism, or shall they become strongholds of aggressive Christianity? The need of some voluntary student Christian organization was imperative in order to answer this question in the right way.

In the universities of no other Christian land has the secular spirit been stronger. In only five institutions were there student Christian societies. All but one of these five existing organizations were very weak. No two of them had the same name. Only one knew of the existence of any of the others. Only one had meetings more often than once a month. Only one was engaged in any form of Christian work. They were led to reorganize. They took the name Christian Union, and adopted a constitution

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which contains the best features of the student Christian societies of other lands. Instead of being limited simply to a series of meetings, the work of these unions will henceforth include Bible study, work among new students, personal dealing with fellow-students, training in methods of organized Christian work, missionary study and work, and intercollegiate or interuniversity relations.

New unions were organized in twenty institutions, thus making the total number twenty-five. Instead of one university union there are now seven, including one in Adelaide, one in Sydney, two in Melbourne, and three in the university colleges of New Zealand. Unions were also formed in the leading school of mines, located at Ballarat, and in the two strongest agricultural colleges. Thus in nearly all of the government institutions unions have been organized. The only notable exception is Tasmania University, which did not have enough Christian students to

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warrant organization. In the government institutions the chief obstacle to Christian organization is the secular spirit. In one university the chancellor was opposed even to our speaking in the university buildings. He finally consented on the following conditions: "(1) That no matters of dogma or religious controversy shall be touched upon. (2) That the lecture shall not be given under the auspices of any organization. (3) That there shall be no prayers or singing of hymns before, during, or after the lecture." He added that he wished me "to do nothing which would in any way interfere with the secular character of the university." Despite his restrictions one of the most powerful organizations in the colonies has been effected in this university. The Christian students petitioned the authorities for the privilege of holding religious meetings in university buildings. The secularist and Romanist parties combined to prevent the granting of the request. After a struggle, prolonged

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through three meetings of the board of governors, the Christian forces won by a vote of eleven to seven.

Unions were established in the three foremost theological colleges, including the historic St. John's College (Anglican), founded by Bishop Selwyn, the Ormond Theological College (Presbyterian), which ranks with the best theological colleges of the world, and the Prince Albert Theological College (Wesleyan). The mutual advantages of linking the theological colleges to the other institutions at the beginning of this movement are many and obvious. Twelve unions were organized in leading preparatory colleges. It is most important that these secondary schools be organized wherever the conditions insure a permanent and successful work. It is more important in Australasia than in any other country visited, because such a large proportion of the students do not enter the universities. Moreover, the university problem is so difficult that it is very desirable

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that the small number who come from the preparatory colleges should be reached for Christ before they enter the university.

Everywhere the most cordial reception was extended. Large and representative meetings of students were held, presided over in each case by the chancellor or some other influential university official. The bishops of all the colonies that were visited, including both the Primate of Australia and Tasmania and the Primate of New Zealand, as well as leading men of the different denominations, attended the meetings and strongly indorsed the new movement. The editors of the religious and secular press made generous mention of the work. Men high in government service, such as governors, chief justices, and members of Parliament, showed very keen interest in the movement and gave it the weight of their indorsement. The weak point was the indifferent attitude of professors. A comparatively small number of professors take a positive stand on

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religious matters. Nevertheless all of them who are active Christians supported the Union in the most helpful manner. In no country has the idea of the Intercollegiate Christian Movement taken more powerful hold of the most influential elements of society, or called forth stronger indorsements.

Besides the reorganization of existing societies and the planting of new ones, there have been other results. In all the institutions visited there was only one voluntary Bible class. Eighteen classes have been started. This is the most important undeveloped feature in the work of the Union. Important as it is in any land, even greater significance attaches to it here, because in most of the colonies there is no religious instruction or Bible reading in the public schools.

In but three or four institutions was there any real missionary interest. During the tour about fifty students in universities and theological colleges signed the volunteer de-

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claration, thus offering themselves for foreign mission work. Several of them had decided before. Many others are still seriously considering the question of becoming volunteers. Not a few who did not see their way to become foreign missionaries did resolve to devote their lives to Christian work on the home field. In no institution was there a missionary library, but in nearly every prominent one steps were taken to secure at once a valuable collection of missionary books. So far as could be ascertained the Australasian universities have hitherto sent less than a dozen out of over three thousand graduates into the mission field. The universities of every other Christian land have sent a much larger proportion. The splendid response of these students to the missionary appeal is, therefore, significant. The New Zealand students were especially responsive. Though less than one third of the students of Australasia are in that colony, it has furnished over one half of the volunteers. We may expect

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one of the strongest contingents of the Student Volunteer Movement from these colonies. It should be so. The home mission field of Australasia is small compared with that of most countries. These colonies are much nearer the densely populated island world than is any other Christian land. Moreover, they look into the gates of the three greatest mission fields of the world—Africa, India, and China.

One or more evangelistic meetings for men were held in each of the university cities. These were usually held in a theater or in the town hall, and were attended by from four to twelve hundred young men. There was always a large attendance of students. In these meetings some seventy-eight young men publicly accepted Christ as their Saviour and Lord. The need of such work among students was apparent at every point. Materialism, skepticism, and agnosticism are more prevalent than in any other Anglo-Saxon country. At every university students

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harassed with doubts and closely clinging sins inquired the way into a living faith in Christ. In one university certain science students asked public answer to questions bearing on the Christian faith. All the students of that science faculty were present. It afforded one of the best opportunities for setting forth informally the grounds and claims of Christianity. The meeting resulted in much earnest conversation and helped to settle the convictions of some who were drifting. It was a matter of regret that more time could not be devoted to this work. In fact there was enough which might have been done in any one kind of work such as organizing unions, promoting Bible study, awakening missionary interest, or presenting the claims of Christ as divine, to have taken all the time given to Australasia.

When it did not conflict with work among students, help was given to other Christian organizations. Addresses were made on behalf of Young Men's Christian Associations

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in all the great cities and at their Colonial Convention; also to the Gleaners, the committee of the Church Missionary Society, the Council of Churches in Melbourne, the Church of England Synod in Tasmania, and the Church Congress in Auckland.

XII

Australasian Student Movement

THE need not only of Christian organizations in the different universities and colleges of Australasia, but also of a national union to bind them together, was very apparent. In Great Britain, America, Germany, Scandinavia, and India the very great advantages of national student movements are admitted by all. In Australasia the need for such union was greater than in any other country save China. This was true, in the first place, because the different institutions are so widely separated. To illustrate: The journey from Adelaide University to Melbourne University is five hundred miles, and from Melbourne University to Tasmania University is nearly

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four hundred miles farther across a strait as rough as the English Channel. From Tasmania University to Otago University in New Zealand (a voyage once taken never to be forgotten, and only to be compared with the North Sea at its worst) necessitated a journey of twelve hundred miles. It is two hundred miles farther to Canterbury College at Christchurch; thence over five hundred miles to the third university college of New Zealand at Auckland. Across the sea from Auckland to Sydney University is a five days' journey of thirteen hundred miles, and from Sydney University down to Melbourne University is about seven hundred miles. All the other institutions are located near those named. These facts showing the isolation of the different student centers suggest very strongly the need of some national agency to draw them together.

There was almost absolute ignorance in each university concerning the moral and religious condition of the other institutions.

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The Australasian colonies are still divided, just as the provinces of Canada were before the confederation. While the federation movement is gaining ground, federation as an accomplished fact seems a long way off. This is especially true of New Zealand. The lack of political union renders an intercolonial student union all the more desirable. Moreover, there is no other country the universities of which are so far removed from the rest of the university world. The facts concerning the organized Christian work of the European and American universities came as a revelation to the students of Australasia. This was an additional reason for a national movement through which the important educational centers of the colonies would receive the methods and experience of student Christian societies in other lands by means of organic connection with the World's Student Christian Federation. Australasia was the only part of Christendom without a student Christian movement. To better realize

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what this means, imagine the students of Canada without the Intercollegiate Christian Association Movement. Every reason which has led the students of any other Christian country to unite applied to Australasia, therefore, with even greater force.

Wherever we went the students responded most heartily to the idea of uniting in a national movement of their own. It was early suggested that a convention be held at Melbourne to discuss the question and to take definite action if the time seemed ripe. When a student convention for the widely separated colonies was proposed, even many interested people were skeptical about the realization of the plan. Most of them doubted whether thirty students could be assembled for such a purpose. It was a surprise to every one, therefore, to learn that there was an attendance of two hundred and fifty-eight regular delegates from thirty-four institutions. New Zealand set the pace by sending delegates from three of her institutions. Each delegate

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made a journey of over three thousand miles, involving an absence from university work of over four weeks. Sydney University sent the banner delegation of twenty-five students, and would have sent more had not this limit been placed on the size of its delegation. All classes of institutions and all denominations were proportionately represented. It is interesting to note, by way of comparison, that this convention was more largely attended than the similar initial gatherings in America, Great Britain, Germany, Scandinavia, or Switzerland.

The convention was held at Melbourne, June 5-7, 1896. It was conducted partly on the plan of a presidential conference, and partly as a regular deliberative convention. Each topic was opened by setting forth in outline the experience of Christian societies of students in other lands. The delegates participated freely in the discussions. Addresses of power were made by prominent clergymen and professors. The business

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sessions were remarkably interesting. Points of most vital importance came up for settlement. Never did young men discuss Christian topics with greater earnestness. The convention was characterized by a spirit of unity, by well-tempered enthusiasm, and by the constant and recognized working and leadership of the Spirit of God. The lives of many delegates were transformed, and subsequent reports show that every institution represented received marked spiritual benefit. One of the main causes of the spiritual power of this convention, and, in fact, of the remarkable development of the whole work in Australasia, was the prayers of students and workers in many lands.

By far the most important event of the convention was the formation of the Australasian Student Christian Union, which links together for the first time in a national Christian movement the students of all the colonies. This action was taken on June 6th, just nineteen years to a day after the inau-

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guration of the Intercollegiate Christian Association Movement of the United States and Canada, and fifty-two years to a day after the founding of the first Young Men's Christian Association. This striking coincidence was not discovered until after the convention. The constitution of the Australasian Union includes the best features of the constitutions of several Christian movements. The Student Volunteer Movement was organized and made an organic department of the Union. The general committee placed over the Union includes some of the ablest men in the colonies. The advisory committee is composed of men eminent in church and in state and in the professions; for example, the Primate of Australia and Tasmania, the Chief Justice of South Australia, and Professor Andrew Harper, of Melbourne. Sydney has been chosen as the headquarters of the Union. Three eminent professors stated in the convention that the inauguration of this national movement was, in their judgment,

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the most helpful and significant event which had taken place since they came to Australia.

To insure the permanence, development, and extension of this promising movement it was unanimously decided in the convention that there should be a traveling secretary. It was estimated that about seven thousand dollars, or thirty-five hundred dollars each year, would be required to meet all the various expenses of the Union during the first two years. The students subscribed at the convention fifteen hundred dollars toward the total amount required for the two years. At the request of the students we devoted two or three weeks after the convention to a financial canvass. At Adelaide, on the kind invitation of his Excellency, Sir Thomas Fowell Buxton, a drawing-room meeting was held at Government House. A few days later a similar meeting was held at Government House in Melbourne, through the kindness of his Excellency, Lord Brassey. A little later, by invitation of the Primate of

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Australia and Tasmania, a third meeting was held at his beautiful home in Sydney. At each of these meetings the importance and needs of the newly formed Union were presented to a few influential men. These men and a few others were then called upon personally. As a result most of the balance of the seven thousand dollars required during the first two years was subscribed. The two largest subscriptions were seven hundred and fifty dollars and five hundred dollars. It may be questioned whether any student movement has ever started under more favorable auspices. Mr. William H. Sallmon, the successful general secretary of the Yale University Young Men's Christian Association, and a leader in promoting Bible study among students of North America, has accepted the invitation to become general secretary of the Australasian Union, and is about to enter upon his new and important work. Our last work in Australasia was that of assisting the committee to prepare and to issue a prayer

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cycle and other publications. The fact that the Union began its work with five publications, and with others in prospect, is another evidence of its enterprise and stability.

It was very difficult to leave the colonies. The proverbial hospitality of this great southern land has not been exaggerated. From the time of landing at Adelaide until the day of sailing from Sydney we were overwhelmed with most considerate kindness. Two days before we left Sydney the Christian Union of the university obtained a steamer by courtesy of government, and took us around their matchless harbor. The minister of education accompanied the party, and in recognition of the day—the Fourth of July—graciously floated the Stars and Stripes along with the Union Jack. When we sailed, the members of the Union were at the wharf in force, and cheered us off in a manner which would have reflected credit at a foot-ball match. The last sight which met our gaze was the beautiful Cornell colors

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flung to the breeze by the chairman of the Australasian Union, a graduate of Sydney and subsequently a traveling fellow at Cornell.

What of the meaning and possibilities of the Australasian Student Christian Union? It means the opening of a channel of communication between the students of the southern and northern hemispheres. It means the introduction of scholarly and devout Bible study among the students of all the universities. It means a heavy blow struck at the chief menace of the Australasian colonies—the spirit of secularism. It means the awakening of interest in the study of Christian sociology, and the sending forth of an increasing number of young men and young women into the great troubled heart of the Australasian cities to work for their redemption. It means the development of an aggressive missionary force in the centers of learning where hitherto there has been no enthusiasm for the enterprise of world-wide missions. It means the union in spirit and

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practical effort of the coming leaders of the different divisions of the Church of Christ—a union which will be carried beyond college walls. It means a generation of professors, editors, lawyers, physicians, and statesmen in larger sympathy with Christianity. It means, therefore, nothing less than the laying of secure foundations for what is destined to become a mighty Christian empire in the southern seas.

XIII

Conferences in China

MEMBERS of the Student Volunteer Movement in China wrote, before our journey was begun, recommending that some Christian conferences be held in that field. This demand became strong and general when word was received about the great blessing which attended the Indian conferences, and missionaries at leading centers united in inviting us to conduct a similar series in China. Mr. D. Willard Lyon, the secretary in China of the American International Committee, was requested to decide, after advising with volunteers and other missionaries on the field, what conferences should be held, and to perfect all arrangements. The success of these gatherings was due largely to the painstaking

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preparatory work of Mr. Lyon and to the local committees working under his direction.

Four regular conferences were held, namely, Chefoo, August 23-27; Peking, September 12-17; Shanghai, September 30-October 5; and Foochow, October 14-17. Brief special conferences, called on short notice, were held also at Tientsin, September 5-6, and Hankow, October 25-26. The purpose of these conferences was to deepen the spiritual life, and to consider the part which students must have in the evangelization of China.

The following table shows the personnel of the conferences:

	Chefoo	Peking	Shanghai	Foochow	Total
Number Chinese students . .	49	190	190	570	999
Number Chinese teachers . .	33	22	30	150	235
Number Chinese pastors . .	18	43	35	51	147
Number other Chinese Christians	107	220	245	429	1001
Number missionaries	79	96	193	57	411*
Number other foreigners . .	13	8	43	12	76
Total number delegates . .	299	579	736	1269	2883*
Number colleges represented	5	6	13	16	40
Missionary societies represented	14	14	26	8	37†

* Omitting missionaries counted more than once.

† Omitting societies counted more than once.

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A careful study of this table will show that this series of conferences was remarkable in numbers and representative character. There were present over twelve hundred Chinese students and teachers at these four conferences, or fifty per cent more than attended the five gatherings in India. The Foochow conference alone was attended by a larger number of students than any student conference ever held, save the Volunteer conventions at Cleveland, Detroit, and Liverpool. The attendance was not only large, but also representative. All but two of the leading institutions of higher learning in China sent delegates—the difficulty of language being the main obstacle in the case of these two.

It is an impressive fact that four hundred and eleven foreign missionaries were present. If we should add those who attended either of the special conferences the number would exceed the total number of delegates at the famous Shanghai missionary gathering of 1890. Thirty-seven missionary societies

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were represented, or more than at the meeting of 1890. In fact missionaries were present from every important missionary society in China. It is interesting to note that about seventy-five, or nearly one half, of the members of the Volunteer Movement of America and Britain now in China were in attendance.

Nearly three thousand regular delegates attended the four conferences. They came from as far north as Korea, Manchuria, and the borders of Mongolia, from as far south as Hainan, and from as far west as Shansi and Szechuen. Nearly every province and dependency of the empire in which there were missionaries was represented. This fact is all the more striking when we reflect on the difficulties of travel in such a country as China. One Chinese delegate traveled three weeks to reach the Peking conference.

It will be noticed that, as in India, the conferences went from strength to strength. This was true not only in the numbers at-

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tending, but also in spiritual power and fruitfulness. It was due in part to the union of prayer, which increased as we advanced—the delegates of each gathering uniting in special prayer for those which were to follow. Another most efficient cause was the concert of prayer which included groups of Christian friends in different parts of Europe, Asia, America, and Australia. There were certain marked manifestations of the Spirit of God which could be accounted for in no other way.

The following are a few fruits of the conferences: Fully eight hundred delegates recorded their decision to keep the morning watch. Of this number one hundred and forty-seven were missionaries, and nearly all of the rest were students, teachers, and pastors. At each conference the names of the Chinese delegates deciding to keep the morning watch were placed in the hands of missionaries, in order that they might be encouraged and guided in forming this habit which

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has so much to do with promoting real spiritual growth.

At the gospel meetings held in connection with the different conferences there were one hundred and four serious inquirers, of whom the very large majority professed to accept Christ as their personal Saviour. Eight were members of the foreign commercial communities; all the rest were Chinese young men. How we longed for more time at each gathering to take advantage of the special interest manifested! The largest spiritual results were at Foochow, in the Fukien Province, near the place of the recent terrible massacre of missionaries.

As a direct result of the conferences seventy-seven young men volunteered, that is, decided to devote their lives to Christian work among their own people. A larger number might have been secured, but only the most conservative methods were employed. It was necessary to guard carefully against unworthy motives entering into such

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a decision. This number includes some of the best Christian students in the colleges represented. The seventy-seven who have already volunteered, together with other Christian students who had previously decided the question, constitute the vanguard of the Student Volunteer Movement of China.

This series of conferences marks the beginning not only of student conventions in China, but also of conferences for the deepening of the spiritual life. At each place there was an outpouring of the Holy Spirit, and the demand was general that similar gatherings be held at convenient intervals in the future. For years the missionaries and other workers of India have had special meetings for the promotion of the spiritual life. If Christian workers in England and America, where there is such a favorable spiritual atmosphere, find it desirable and necessary to hold such meetings, does it not seem that the scattered and overburdened workers of China, sur-

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rounded as they are by the densest heathenism, will find it most helpful to have regular occasions when they can come together for spiritual conference and for unitedly waiting on God for power from on high?

XIV

Students of China United

1. The uniting of the students of China in local organizations.

During the three months spent in China practically all the institutions of higher learning were visited. In all these only five student Young Men's Christian Associations were in existence. At the close of this tour there were twenty-seven. In some colleges there were local societies of different names, but in no case were they standing for the important phases of work for the promotion of which the association has been called into being. An association is now planted in every important institution in the empire. They exist not only in Christian colleges, but

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in all government institutions in which there is a sufficient number of Christian students to sustain an organization. They are found in all the colleges and schools of the British and American missionary societies. Each association organized adopted the model constitution which includes the best features of similar societies in different countries. Thus the student movement of this country is placed in possession of the best experience of the movements of other lands.

From indications already apparent the students at the various centers have taken hold of the work in earnest, and it is said by those who know the Chinese best that when they once take hold thoroughly they never let go. Nearly all the members of these twenty-seven associations have been enlisted in daily devotional Bible study. In a majority of these cases they have undertaken to keep the morning watch. The responsibility of leading and carrying on the work has been placed upon the Chinese students

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themselves. It is believed by the missionaries that this will aid much in developing leadership and willingness to take the initiative, qualities so greatly needed among them. Not the least service rendered by planting these societies has been the awakening of the interest of the students of each college in students elsewhere. In no country has the lack of intercollegiate relations been so apparent.

2. The uniting of the students of China in a national organization.

Although there had been no intercollegiate relations among the students of China, their responsiveness to the intercollegiate idea was cordial, and they were deeply impressed by the messages of greeting conveyed to them from the students of other lands. In not a single institution did the students fail to favor the proposed plan of a national organization of their own. Accordingly it was early decided to call a special conference to take steps toward the formation of such a national union.

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This conference was held in Shanghai, November 3-5, 1896, at the close of the tour in China. Each association was invited to send one voting delegate. Twenty-two out of the twenty-seven associations did so. The conditions in China made it very desirable that the foundations of the national society should be laid by the leaders of the different colleges. It is an impressive fact that seventeen of the leading college presidents of China left their work at the busiest season of the year and came to Shanghai, at a cost of from five days to three weeks of their time, in order to participate in launching this great work.

The new movement is called the College Young Men's Christian Association of China. No movement has been inaugurated under more favorable circumstances. In addition to college presidents and other foreigners, there were present several of the most influential Chinese Christian teachers. The first day was devoted to discussing and adopting a national constitution. The next

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day was occupied in deciding Chinese terminology, in perfecting the permanent organization, and in determining several main points of policy to be followed by the movement. A strong national committee, composed of fourteen men, one half of whom are Chinese, was appointed. The executive of this committee includes some of the leading educators of China. On the third day a special meeting was held with the newly formed national committee, at which the policy of the coming year was outlined and discussed. It was decided to have a monthly paper devoted to the interests of the movement; to issue five pamphlets in English and three in Chinese; and to hold a national convention, and, from time to time, sectional conferences. Mr. Lyon was chosen general secretary of the national committee. Bishop Moule of mid-China, Bishop Joyce of America, the college presidents, and other voting and visiting delegates made speeches of warmest commendation and expressed

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their convictions regarding the providential character of this movement. The unity of spirit which characterized a body representing so many sections, so many different classes of opinion on the conduct of educational missions, and so many denominations, was much commented upon.

This new movement will enable the Christian students of China for the first time to realize their numbers and power. It will make possible continuity and progression in their organized Christian work. It will enable each association to profit by the experience of all the others. It will make possible communication with the great student world outside of China. The real significance of the movement is seen in the fact that old China is passing away ; new China is coming on. The leaders of the new China are to-day being trained in those institutions which give the modern education. What shall that leadership be? This voluntary organization has been called into being to coöperate with

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the spiritual forces of educational missions in making that leadership truly Christian.

3. *The uniting of the students of China with the students of other lands.*

The newly formed College Young Men's Christian Association of China fully complied with the conditions and was at once admitted to the World's Student Christian Federation. It has a supervisory committee of exceptional strength. It has made provision for a valuable and increasing literature, including a well-adapted monthly paper, and has arranged for holding other conferences. The record which the Chinese students and teachers have made in conferences this year may well stimulate even the oldest student movements. A secretary has been called whose qualifications and providential training have marked him out as preëminently the man to guide the development of this movement. It is a surprising fact that in the most conservative country in the world the student movement began its career with a larger

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number of societies than had any other movement organized up to that time. The American movement began with twenty-two; the British with seventeen; the German with less than a score; the Scandinavian with less than a dozen; the Indian with twenty-two; the Australasian with twenty-five; the South African with less than ten; the Chinese with twenty-seven.

4. *The uniting of the students of China for the evangelization of their own country.*

One of the most important developments of the tour in China was the extension of the Volunteer Movement to the students of that land. There are nearly two hundred members of the British and American Volunteer Movement in China, about five sixths of whom came from the United States and Canada. We met personally one half of the whole number. Conversations with many of them, as well as with other missionaries, led to undertaking at once the definite organization of the movement among the Chinese

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students. A committee of old volunteers was appointed at two of the conferences to take the initial steps. This committee appeared before the convention held to form the College Young Men's Christian Association of China, and that body, by unanimous vote, made the Student Volunteer Movement an organic department of the association work. It appointed a committee of nine American and British volunteers to facilitate the development of this department. Among the members of this committee are such former leaders of the home movements as B. L. Livingstone Learmonth, D. Willard Lyon, and Logan Herbert Roots. The members of the committee are scattered throughout the empire.

Two long sessions were held with the committee. Among the important steps taken were: the adoption of the form of declaration used by the Student Volunteer Movement of India and Ceylon; the provision for the organization of volunteer bands

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in the different colleges of China; the determination of phases of work to be carried on by Chinese volunteers; the introduction of a cycle of prayer; and the arranging for the preparation of a strong printed appeal to Chinese students to devote their lives to Christian work. Plans were made also for the appointment of a similar committee of women volunteers to extend the movement among the young women of China.

The present seems to be a most providential time for the inauguration of the Volunteer Movement. The organization of the association movement has done much to prepare the way by affording larger access to the Christian students, by furnishing a firm anchorage for the Volunteer Movement, by supplying favorable conditions for fostering the spiritual life of Chinese volunteers and for training them in Christian work. The recent series of conferences created strong sentiment in favor of the Volunteer Movement. The fact that the college presidents of China with one

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mind voted to incorporate the Volunteer Movement into the association movement as its missionary department is in itself one of the strongest indorsements the Volunteer Movement has ever received. The further striking fact that at two of the conferences recently held not less than seventy-seven Chinese young men decided to dedicate their lives to taking Christ to their own countrymen is another indication of the hand of God in this development. When we recall the awful spiritual crisis of China, involving the destiny of one third of the human race, can we question that the volunteer idea has been divinely planted in the Chinese student field?

XV

Impressions of China

1. *China is the greatest mission field of the world.*

It is greatest in population. A consensus of authoritative opinion estimates the population of China at three hundred and fifty millions. The eighteen provinces are, on an average, about the size of Minnesota, and have an average population of about twenty millions. There are more people in China than in all Europe; more than in the entire western hemisphere and Africa combined. There are probably one hundred and seventy-five million people on the great plain of China. The cities of no other country seem to contain such dense masses of people.

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Our experience all through China verified the testimony of a missionary who said that he had never been out of sight of a living Chinese or the grave of a dead one.

China is greatest also in combination of difficulties. The language of Japan is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more trying. Africa may be darkened with denser ignorance and burdened with worse superstition. South America may be sunk in a lower depth of immorality. The Turkish empire may be the abode of greater cruelty and exhibit equal misrule. Other parts of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestor-worship in China; and whether the Brahmans and other educated classes of India are more difficult to reach with the gospel than are the literati of China. There may be difference of opinion as to whether the ex-

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treme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the strong anti-foreign feeling of the Chinese. But there can be no doubt that China presents the greatest combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language, which some one has said requires lungs of brass, nerves of steel, the memory of a Loissette, the patience of Job, and the age of Methuselah; the dwarfing conservatism and overweening pride of China, which looks only to her own past for a model; ancestral worship, with its terrible grip on man, woman, and child; Chinese Buddhism, with its ignorant, immoral priesthood and gross forms of idolatry; the many millions of Mohammedans of the western provinces, with the same fanaticism which characterizes the followers of Islam everywhere; the universal ignorance of modern science, which enslaves the people to a thousand superstitions; the sordid materialism and avarice which possess all

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classes; the discouraging prevalence of deception and falsehood entering into every relation of life; the wide-spread dishonesty which is the logical result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnamable forms; the opium curse, which cost last year two hundred and twenty million dollars—enough, as one has said, to make ten million opium slaves and bring want to one hundred million human beings; the amount of physical suffering, which is incredible and appalling, and the utter absence of medical science apart from one medical missionary to every two million people; the very insanitary condition of the whole country and the utter disregard of all hygienic laws; judicial torture, with all its horrors, still in full force; the literati and official classes, which are the most obstructive element to all progress and the chief source of all social and political corruption; the one hundred and seventy-five million women who are virtually in slavery—

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when we remember all these things, and the dreadful fact that this is a country regulated, not by the living, but by the dead, there can be no question whatever that China presents by far the greatest combination of difficulties of any mission field. We believe that Morrison's prayer before he was appointed to China was literally answered—the prayer that God would station him where the difficulties were greatest and to all human appearance the most insurmountable.

Furthermore, China is greatest in possibilities. There are vast masses of people in every one of her eighteen provinces who have never heard the name of Christ. There are fourteen hundred cities, with an estimated population of over one hundred millions, still without missionaries. It is estimated that over one million villages have never been evangelized. China has not only the greatest, but the most vigorous, unreached masses of people in the world. What people have such remarkable staying power, such large

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capacity for work, such patient endurance of hardship and suffering? Surely God has had a special purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, no people has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil will make them, under the transforming, directing, and energizing power of the Holy Spirit, one of the mightiest forces for the upbuilding of the kingdom of God. They are the greatest colonizers of the Orient, and their influence, therefore, is destined to be increasingly felt far beyond the limits of the Middle Kingdom. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: "When China is moved it will change the face of the globe."

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2. *The students of the Chinese government competitive examination system constitute the Gibraltar of the student world.*

For nearly two thousand years China has had an educational system which is absolutely unique. It consists of an elaborate series of competitive examinations, requiring many years of very hard study, not to mention the thorough drill to which the boys are subjected, nor the preliminary examinations held before the district magistrate and also before the prefect. There are three main competitive examinations. The first is held before a literary chancellor each year, and entitles all who pass it to receive the first literary degree. The next is held at each provincial capital before imperial commissioners twice during every three years. Those who are successful secure the second degree. The third is held at Peking once every three years for the third degree. These three degrees are often likened to the B.A., M.A., and Ph.D. of Western institutions. The analogy holds

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only in point of time spent to secure the degrees. Even this statement is not strictly correct, for, as a rule, it takes much longer to get a degree in China than in the West. Only a very small proportion—from ten to twenty-five per cent—of those who compete are successful. The range of subjects for study and examination is very limited, being restricted almost entirely to the Chinese classics. All the civil officials throughout China are chosen from the graduates, and the goal of every student in China is to become an official.

The number of students is enormous. Timothy Richards estimates that every year five hundred thousand students present themselves for examination for the first degree; and David Hill estimates that one hundred and fifty thousand present themselves for the second degree. For the third degree ten thousand or more usually go up to Peking from all parts of the empire. One hundred and fifty thousand students presenting them-

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selves for examination at one time in the provincial capitals of China is one of the most striking facts in the student life of the world. One of the most interesting things seen on our tour was the examination hall at Nan-king, with its thirty thousand little stalls, all of which are filled during an examination period for several days and nights by students competing for the second degree. These multitudes of students are the Gibraltar of the student world.

Why is it so important to lead these students to Christ? Because they are to become the real rulers of the empire. China is what she is because of her literary classes, and until these are changed China herself will not be changed. The literary classes should be won for the sake of the masses. China's millions would turn to God in much larger numbers were it not for the restraining hand of the literati. It is important because in no other country does learning secure such great respect, and because the literati are the source

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of the strongest opposition to Christianity. Most of the riots are instigated by them. If reached for Christ they will be among the strongest defenders and propagators of Christianity.

What has been done to reach these students? A few missionaries at certain examination centers have done most excellent work in the distribution of Christian literature. Many facts could be given showing the value of such work. The Society for the Diffusion of Christian and General Knowledge has done much by placing considerable quantities of Christian literature, and, in a few cases, by offering prizes for essays on subjects necessitating the study of Christianity. Nor should the valuable influence of all who have had any part in the preparation of scientific and religious literature be overlooked. The Rev. Gilbert Reid, who is devoting himself to work among the graduates composing the higher official classes, is doing a work not only of the greatest difficulty, but also of the

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farthest-reaching importance. When all this is stated it must still be evident that comparatively little is being done for the educated classes. There are over fifteen hundred missionaries at work among the masses, but not more than two or three are devoting themselves directly to reaching the government student class. Years ago Dr. Nevius said that the literati had been too much neglected. David Hill urged that the winning of these students demands far deeper thought than has yet been given to the subject.

What should be done in order to reach more of these students? Effort should be continued on existing lines, but the whole field should be districted, and more unity and continuity should be given to the work. The range of examination questions is beginning to broaden, and is destined to do so more and more. Literature better adapted to the student class should be provided in larger quantities to meet the growing demand, which is likely to increase to an enormous extent.

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One or more strong men should be located at each of the provincial capitals with special reference to preparing and distributing suitable scientific and Christian literature. These should come into personal contact with the students, and should devote themselves to the study and solution of this problem.

We believe that the College Young Men's Christian Association of China, which is being so ably led by Mr. Lyon, is also destined to have a large part in helping to solve this colossal problem. To this end three or four well-qualified men should be sent as soon as possible to occupy critical points.

Above all, there is need of far more intercessory prayer for this specific work. These students are the most difficult class to win, and persistent effort will be necessary before the citadel is taken. Humanly speaking, this is impossible, but it is not too hard for God.

3. *Educational missions in China are of the greatest strategic importance.*

The promotion of modern learning and the

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employment of modern educational methods are almost entirely in the hands of the missionaries. With the exception of about half a dozen government institutions all the real institutions of higher learning are under mission control. Missionaries, therefore, are literally the instructors of the new China.

One who is in a position to know has said that it is highly probable the government will soon establish at all the provincial capitals institutions of learning conducted according to modern methods. If this be done, they will at first have to look to mission institutions for Chinese teachers. If these government institutions are started, nothing should be allowed to prevent the missionary institutions from holding the primacy which they now have. This leadership should be kept in the interests of the kingdom of God. The impressive lesson taught by India and Japan should be heeded in time. The mission institutions should be kept so strong, and Christians should be brought into such close

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relation to any institutions the government may form, that the forces of skepticism and rationalism will be forestalled and prevented from having any prominent part in directing the new learning. Modern science is to-day one of the strongest weapons in the hands of the church in China, and Confucianism cannot withstand it. This weapon should not pass from the church.

After visiting nearly all the mission colleges of China and studying them with care, we were convinced that no money is being expended on the mission field which is yielding larger returns, when one views the mission problem in its entirety. These institutions, taken as a whole, are measuring up to the central purpose of educational missions as well as those of any other country. They are being conducted by a body of men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured

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into this work during the next few years it will do much to hasten the evangelization of the country and to give a truly Christian civilization to the China of the coming century.

4. *The spiritual tide in China is rising.*

A careful tour of the Chinese provinces gives one abundant reason for encouragement. The whole country stands wide open. Exclusive Hunan has recently petitioned the government for the telegraph and for steam navigation. Even mission touring is possible within its borders. The signs are unmistakable that the immobility of a hundred generations is coming to an end. For the first time there is an awakened desire to know something of the outside world.

The demand for all kinds of literature has increased amazingly since the war. The secretaries of the Bible societies testified to a marvelous increase in the circulation of the Scriptures. Last year alone each of the three Bible societies distributed two hundred

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and fifty thousand copies of portions of the Scriptures. The American Bible Society circulated nearly as many copies in China last year as in all other fields combined. In all parts of China there are evidences of the unexampled success of medical missions, not only in relieving suffering, but also in removing prejudice and in conciliating all classes. The network of laborers is spreading through even the most remote inland provinces. On every hand there was evident a vast amount of wise, self-denying, prayerful seed-sowing.

The marked rising of the spiritual tide was most deeply impressive. This was noticeable among the more than five hundred missionaries who were met in different parts of the empire. They place the emphasis on the spiritual side of the work. Prayer has a large place in their lives. There is great longing for an outpouring of the Holy Spirit, and many are living the Spirit-filled life. Among the Chinese workers, also, there is a hungering and thirsting for a more abundant life and

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for more of the power of God in their work. In view of this attitude of the missionaries and Chinese workers it is not surprising that in several places there was a spiritual movement among the people. In the province of Chihli, both along the coast and about Peking, the missionaries told of recent revivals. Away up the Yangtse River whole villages inland from Hankow were giving up their idols, and through the work of the London mission in that region the number of converts has doubled each year for the last three years. Dr. Ross reported one thousand baptisms last year in connection with the Scotch work in Manchuria. In the Fukien Province during the last year, the year following the massacre, there were over twenty thousand inquirers and about five thousand baptisms, and not less than one hundred villages are asking for Christian teachers. There has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years. The remarkable

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progress which has been made within a lifetime is seen from the statement of Bishop Moule that when he reached China there were less than fifty Christians; and of Dr. Muirhead that when he came there were less than twenty. Now there are eighty thousand.

XVI

The Japanese Tour

NEARLY twelve weeks were spent in Japan. Japan was known to be a difficult field, but it proved to be by far the most difficult field of the entire tour. Work of organization required twice as much time as was necessary in other countries. The keenness of the Japanese students makes it necessary for the successful worker among them to be always at his best. In addition to the tension thus maintained there is a steady drain on the sympathy of the worker whose mind and heart are open, because of the fierceness of the temptations which beset the young men.

All the preparatory work for this tour was

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intrusted to Mr. John T. Swift, the secretary in Japan of the American International Committee, and in no country was better preparation made. Mr. Swift also accompanied us most of the time, and much of the success of the tour was due to his eminently wise, thoughtful, and sympathetic coöperation. Mr. Niwa, the able secretary of the Tokyo Association, rendered very valuable help in connection with the campaign in that city. Indispensable help was given by Mr. Yabuuchi, who acted as interpreter throughout Japan. He combines in a rare manner the essential qualifications of a good interpreter—faithfulness, humility, tact, and spiritual sympathy.

A large portion of the time was spent in organizing Christian associations among students. At the beginning of the tour there were in Japan eight student Young Men's Christian Associations. There were three others bearing the association name, but they were not on the regular basis. The work in the eight existing organizations was strength-

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ened, and the other three were reorganized and placed on the evangelical basis. Many new associations were formed, so that at the time we left Japan there were twenty-eight regular student Young Men's Christian Associations and two others in process of organization. In this number are included associations in all but three of the leading government institutions and in practically all of the Christian institutions of higher learning under the auspices both of American and British societies.

From the beginning of the work in Japan careful thought was given to the organization of a union of all the student Christian associations in the country. The idea of forming such a union, and thus bringing the students of Japan into organic connection with the World's Federation, everywhere met with the earnest approval of students, teachers, and missionaries. They were quick to see that among the advantages resulting from such a union would be increased courage and

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inspiration, stimulus and profit, from each other's experience and ideas, continuity and progression in the work as a result of wise central supervision, while the whole work would be broadened and intensified by intimate connection with student movements in other lands. Thus a compact union of the Christian students and teachers of Japan would enable them to exert a far greater influence on the problem of Christianizing their country. Accordingly a convention was held in Tokyo, January 18-19, 1897, for the purpose of effecting an intercollegiate union. Each association was invited to send one delegate. Although the convention met during the college session, about two thirds of the associations were represented. A number of influential men also attended as visiting delegates. After exhaustive discussion (more than twice the time was spent in discussion than in India, Australasia, or China) every important section of the constitution was adopted by unanimous vote. The burning question was

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the adoption of the evangelical basis. The convention delivered itself on this most vital matter with clearness, unanimity, and conviction, and this part of the constitution was more strongly worded than in the case of any other movement in the Federation. Constitutional provision was made for the promotion of the Student Volunteer Movement as an organic part of the associations.

The name of the new intercollegiate organization is the Student Young Men's Christian Association Union of Japan. A central committee of fifteen was appointed to supervise the work. Those who are in a position to know say it is the strongest committee which could have been constituted for the purpose. We need mention only such names as those of Presidents Ibuka, Honda, and Oshikawa, and Dr. Davis. The committee held its first meeting at the close of the convention. President Ibuka of the Meiji Gakuin was elected permanent chairman, and Mr. Swift consented to serve as honorary general sec-

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retary. Already five pamphlets, including a prayer cycle, have been issued by the new union. Sectional Bible conferences will doubtless be held from time to time. It was hoped that a monthly paper devoted to the interests of the movement would be started. A strong appeal was made for two or more secretaries to give their entire time to developing and extending this work.

As the new movement had complied with all the conditions, it was admitted to the Federation. It began its life with a larger number of associations than any other movement. No other movement will derive greater help from organic connection with the Federation. The broadening influence of this intimate relation must necessarily be specially helpful in a country pervaded by an ultra-nationalistic spirit; and during the present formative period of Japanese church life the steadying influence coming from vital union with the strong evangelical movements of Christendom will be of incalculable value.

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On the other hand, the Japanese movement from the beginning will take a leading place in the Federation. It is destined to be felt as a strong factor. While the student body of Japan is not so numerous as that of India, it is without doubt more ambitious, aggressive, and influential. It is likely to play a larger part in our generation than the students of any other country in the Orient. Notwithstanding their zealous nationalistic spirit, no students are so eclectic or cosmopolitan. Hundreds of Japanese students may be found every year scattered among the universities of Europe and America. Now that Japan, by the revision of her treaties, is taking her rightful place among the nations, and with remarkable enterprise is projecting her lines of commerce throughout the whole earth, it is indeed significant that her Christian students take their place in this great world-wide student brotherhood.

In a few places the Volunteer Movement was presented with an appeal to Japanese

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students to devote their lives to evangelizing their own people, but the time did not seem ripe to press for final decisions. There is much preparatory work to be done before the Volunteer Movement can do its best work. Wherever the number of Christians warranted it, addresses were given on Bible study, prayer, the Holy Spirit, and kindred subjects.

Next to the careful organization of these little bands of Japanese Christian students the most urgent need was a special effort on behalf of the non-Christian students. During the last two months, therefore, one or more evangelistic meetings were held at each place visited. The audiences were very large, and were composed almost entirely of non-Christian students. In some instances no hall could be obtained large enough to hold all who wished to come. In two places the windows and doors were kept open and crowds gathered outside. At another place the building and inclosures were so packed that the gates were locked half an hour be-

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fore the time of meeting. The last meeting of the series was held in Tokyo in the tabernacle near the university. Although the attendance was limited to students of three government institutions, twelve hundred students, of whom less than one hundred were Christians, filled the building to overflowing. More remarkable than the uniformly large attendance in all parts of Japan was the closeness of attention given by those who came. When it is remembered that the main address, with interpretation, occupied two hours, that nearly all would stay a third hour to the first after-meeting, that the audiences were composed almost entirely of non-Christians, and that the plainest truths were presented and the most direct gospel appeals made, it shows the presence and working of a power more than human. There were, indeed, constant and impressive evidences of the work of the Spirit of God. In connection with these meetings about two hundred and fifteen young men,

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nearly all students, publicly accepted Christ as their personal Saviour. The meetings increased in power, and during the last week of the campaign in Tokyo itself over sixty students decided for Christ. The greatest care was exercised to secure intelligent and pronounced decisions. After each gospel address a series of three after-meetings followed in close succession. The aim in these was to bring home with greater fullness and with much reiteration and prayer the most vital truths. The names of those who reached a decision were left with Christian pastors or teachers. It was a joy to hear, before we sailed from Japan, that not a few of those who took Christ as their Saviour had applied for baptism, and that some had already been baptized. Christians who have been praying for Japan will be interested to know that within three months in this most difficult field a larger number of students have, with courage and apparent conviction, declared themselves publicly as believers on Christ than in the

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similar meetings of the preceding nine months. While this may be due in part to the fact that more time was given to evangelistic work in Japan than elsewhere, the chief cause has been the greatly increased volume of prayer on behalf of this work. The world-wide circle of intercession has had its inevitable result in the preparation of the field and in such a work of the Holy Spirit in this series of meetings as constrained many who were present to say, "Surely God is in this place."

XVII

Impressions of Japan

1. *The work of the missionary in Japan is not finished.*

In America, Europe, Australasia, and some of the great mission fields of Asia there is an impression that the work of missionaries in Japan is nearly, if not entirely, accomplished. What was seen and heard in Japan created the conviction that the present missionary force is not only needed, but that it should be wisely increased. Missionaries are needed to help reach the unevangelized masses. Men who have been in the country nearly a generation estimate that three fourths, or thirty millions, of the people of Japan have not yet heard of Christ. There are still

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groups of islands, a great number of inland towns and cities, and large sections of the country without either missionaries or Japanese workers. It is admitted that without the help of more missionaries the Japanese church will be unable to evangelize the country within the present generation.

Missionaries are needed to help solve the problems which confront the church in Japan. Buddhism still holds the vast mass of the lower classes with its superstitious hand. It will not relax its hold without a long, hard struggle. The educated class is almost entirely given over to skepticism or atheism. An index of this fact is the recent statement of Marquis Ito, the most distinguished statesman of Japan: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which

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is almost universal in Japan, because I do not regard it as a source of danger to the community."

Japan is in the midst of the greatest national transition ever witnessed. She has broken loose from the traditions and moral standards of the past, and has substituted no other. Impurity is a very great peril. Nearly all with whom we conversed unite in calling it the greatest peril to the young men of the country. The government, by the infamous Yoshiwara system, legalizes this vice, and public sentiment does not condemn it. Some leading men, including the ex-president of the Imperial University, publicly defend the iniquitous system. A great social problem is revealed in the fact that, according to the published reports of the government, the ratio of divorces to marriages is as one to three. Not the least menace to Japan is the absolute absorption of the people, notably since the war, in the material development of the country. All history proves

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that material civilization alone does not afford a secure foundation for any nation.

Missionaries are still needed to promote the development of the Japanese church ; to make the Bible a greater power in the life of the church by stimulating systematic, practical, and devotional Bible study ; to build up an adequate Christian literature ; to suggest tried and approved methods of organized Christian work ; to give the lessons accumulated in the ebb and flow of church life during the last eighteen hundred years ; to exert a steady influence and to counteract the tendency to extreme liberalism ; to be centers of spiritual life and energy ; and to train workers. In all these things they are needed not so much to supervise as to labor together with their Japanese brethren as teachers, evangelists, and pastors.

While over six hundred missionaries seems a large number for a country the size of Japan, and while most of the work must necessarily be done by the Japanese, an addi-

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tional number of well-qualified missionaries is needed in order to enable the Japanese church to meet the crisis of the present generation. In interviews with many leading men, representing twenty of the principal agencies at work in Japan, and including not only prominent missionaries, but also the foremost Japanese Christians of the empire, affirmative answer was received from all but four persons to the question: "Are more missionaries needed in Japan?" Of these four one was the bishop at the head of the Greek Church, and another was the oldest missionary of the Roman Catholic Church, both of whom insisted that no more Protestant missionaries are needed; the other two were Japanese workers who thought no more missionaries should come to stay, but that from time to time visitation by eminent Christian workers and thinkers would be very helpful. Even two men who have written to the home papers that no more missionaries are needed said that they had reversed

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their judgment in the light of recent developments.

A few definite calls, brought to our attention by those on the field, clearly demonstrate that more missionaries are needed. The workers of one society ask for seven more missionary families. One leader states that his society needs five more families at once. Another society makes a strong appeal for twenty more foreign workers. Another asks for twenty-eight, another for four, and still another for fifteen. The Japanese workers of one very influential body have voted unanimously that one foreign missionary is needed in the capital of every prefecture. A man of large experience says he could place to very great advantage one hundred young men at government school centers to teach English and do Christian work. This united appeal from those at the front should certainly have greater weight than the opinion of those on the home field who are not in touch with the present crisis.

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2. Japan calls for missionaries of unusual strength.

All with whom we had interviews emphasized the fact that Japan needs not so much a large number of new missionaries as a limited number having exceptional ability. This is apparent in view of the advanced civilization of Japan, in view of the remarkable educational progress of the last twenty years, in view of the general attitude of the Japanese toward foreigners, and the grave problems already outlined. Careful study of the conditions, and extended conversations with the foremost Japanese and foreign workers, emphasize the following qualifications for the missionary to Japan: As much as in any Asiatic field, he should have a good physical constitution. He should be the equal of a graduate of one of our best colleges. He should have ability to learn a most difficult language, for the best work and largest influence are impossible without it. He should be especially well educated in

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theology and apologetics, because all questions which come up in Europe or America come up prominently in Japan, and because the things which are taken for granted at home are the very things which are often most questioned in Japan. He should have sympathy with the intellectual movements of the time. He may differ, but must sympathize. He should have the power of growth. He should have strong and unwavering faith in the essentials of Christianity, in order to offset the powerful liberal tendency. He should be especially well equipped with knowledge of the Bible and have a habit of personal Bible study. He should be a gentleman in manners and instincts. He should be a man of tact and sound judgment. He should have great patience and long-suffering, for without this he will fail. He should have humility—willingness to obliterate himself. Above all, he should be a Spirit-filled man.

3. *The greatest peril to Japan is the secular character of her institutions of higher learning.*

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In the government school system of Japan there are about two hundred and thirty institutions of higher learning, ranging from academy grade up to the famous Imperial University, which is the keystone to the educational arch. These institutions have thirty-five hundred teachers and about fifty thousand students. Including all lower schools there are over three million male students in attendance upon the Japanese government institutions, and the number is increasing year by year. Long ago General Grant said that the government school system of Japan was the best in the world. In no other country do government institutions wield so large an influence. They constitute the pathway to nearly all positions in the political, educational, professional, and industrial life of the empire. It is not too much to say that as go the government schools of Japan so goes Japan.

The alarming fact is that these institutions are purely secular in character, almost entirely

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lacking in moral instruction, and even anti-religious in their influence. Less than one hundred of the thirty-five hundred professors and teachers are Christians. The others, if not indifferent, are either skeptics or atheists, and some of the foreign teachers are godless and immoral. It would be difficult to measure the extent of the bad influence of such teachers upon the students of Japan. One of the greatest teachers in the empire tells students that only small men will believe in any religion. Another eminent Japanese teacher says that the only religion for Japan is science. The ex-president of the Imperial University openly states that nothing can be more fatal to the attainment of true knowledge than implicit faith in any religion. All Protestants regard the skeptical influence of the government schools as a great menace. When Bishop Nicolai, the head of the Greek Church, was asked what he considered the gravest peril to Japan he replied, "The irreligious character of the government schools,

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which cover the land." The leader of the Roman Catholic Church gave the same opinion. Not a few of the teachers themselves in these government schools have expressed their conviction that moral instruction should have a much larger place. Even Marquis Ito admits that he has long felt great uneasiness on account of the lack of moral restraints and teaching in the schools.

The important question is how to counteract this powerful skeptical and irreligious influence. Without doubt there should be greatly increased emphasis placed on educational missions in Japan. Much good is being done by the small group of Christian colleges. It was surprising, however, to find so comparatively little being done in a country where work for students counts even more, if possible, than it does in India. In no other country is there such a disproportion between the number of Christian and of government institutions; although, we repeat, this is the last country where such

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should be the case. In America the church would not think of handing over the higher education exclusively to the state. It is still more perilous to do so in Japan. There is much to commend itself in the suggestion of Dr. De Forest that a hundred young men of ability and consecration be located, two by two, in places of five thousand and upward where there are government schools, to teach English and to bring personal religious influence to bear upon the students.

One of the most important ways of solving this grave problem is to promote the Student Young Men's Christian Association Union of Japan, in connection with which Christian associations have already been established in nearly twenty leading government institutions. The splendid results which have attended the work of some of these societies should give great confidence in their possibilities. The genius of their work is to place upon the Christian students in each institution a responsibility to influence the moral

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and religious life of their fellow-students. The students have freedom to do far more than is possible for Christian teachers in government schools, and they are in a position to exert a more direct influence than pastors and missionaries. Nothing can be more important than carefully to supervise the development of these associations and gradually to extend them to scores of other institutions. To this end the hands of Mr. Swift, who has shown such wisdom in all his relations to this work, should be strengthened by sending to coöperate with him at least two or three men of great ability.

4. *Buddhism as a religion is doomed in the land where it has greatest vigor.*

For many centuries Buddhism has been the great religion of Japan, but during the last nine or ten years it has manifested special activity and vigor, largely as a result of the spread of Christianity and the wide diffusion of education. Among the evidences of this awakening are a revival in the study of

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Buddhism, the rebuilding of temples, the education of priests in certain sects, and the adoption of some of the methods of Christianity. The chief hold of Buddhism is on the lower classes, who are almost completely under the sway of its countless superstitions. It is a striking fact that it has no hold whatever on the educated classes. Among the large number of students and teachers who were met personally on this extended tour through Japan, not one would call himself a Buddhist.

The signs of the weakness of Buddhism are everywhere apparent. It is greatly rent with internal dissensions. Its priesthood has been so illiterate that the government about two years ago issued an order requiring that priests receive the equivalent of a common school education before being licensed. All bore testimony to the shockingly immoral lives of the priests. As a class they seem to be corrupt through and through. The condition of things is so bad that the secular press has warned the priests to reform,

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or Buddhism must go down before Christianity. Even the government has issued edicts reprimanding the priests for their bad morals. The Buddhists show consciousness of their weakness by adopting a number of the methods of Christianity, e.g., Sunday-schools, summer conferences, young men's Buddhist associations, women's work, the publication of magazines and tracts. Many of the priests have lost faith in Buddhism, and others freely recognize the superiority of Christianity and would gladly unite with it. It is said that there is a wide-spread feeling among the priests that Christianity is the coming religion of Japan.

We would not, however, convey a wrong impression. Buddhism will die hard. Up to the present time the church in Japan has been so absorbed with the middle classes that it has not yet contested the ground with Buddhism among the lower classes. The power of superstition is very great. Its root is deep. For historical reasons the Japanese will long

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have respect for Buddhism. If it adapts itself to the changed conditions and keeps pace with modern education the fight may be greatly prolonged. In all probability Buddhism as a philosophy to be studied will survive, but as a religion it is doomed. It may be changed in form, but it will still be a dead body—cold, lifeless, 'corrupt. It does not contain elements to make it a transforming force in human society. It has no regenerating power. It has no God. It does not nourish the soul. It cannot satisfy man. It is without hope.

5. The signs indicate that the cause of Christ in Japan is entering upon a new and remarkable era.

The rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese church during the last few years, is receding. The ultra-nationalistic feeling which has handicapped aggressive missionary effort is giving way. Since the war the signs of encouragement have greatly multi-

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plied. The war itself has demonstrated, as nothing else could have done, that Christians are not unpatriotic. The attitude of government officials is therefore becoming increasingly favorable to Christianity. Thoughtful people are beginning to realize the need of moral and religious culture and the insufficiency of Buddhism and Confucianism. Christianity has acquired a prestige altogether out of proportion to the length of its history and the number of its adherents. Although on the one hand there are but forty thousand Christians, and on the other millions of Buddhists, the two religions are spoken of as equals, and where any distinction is made among educated men it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity. Wherever the worker goes he finds the people willing to hear the gospel, and some who are drawn to it. The oldest workers say that not for many years have the people

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been so eager to hear earnest evangelical preaching.

The Japanese church is better prepared than ever before in its history for a large and safe work. It is showing a great dissatisfaction with ultra-liberal thought, and has already become more practical and aggressive and less speculative. The experiences of the past few years have tried and sifted the church. Its body has been purged not only of members, but of leaders having unworthy motives. The preaching is more biblical. There has been marked and increasing emphasis on teaching about the office and work of the Holy Spirit, not only in the Japanese pulpits, but also in the religious press. The Japanese workers have recently been holding special conferences for the deepening of the spiritual life, and all over the country individual members are giving themselves to prayer for the outpouring of the Holy Spirit. The prayerfulness of the Japanese Christians greatly impressed us. In no country have

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we found the pastors and members of the churches in so many different places giving themselves to the ministry of intercession. The spirit of revival is manifesting itself here and there in different parts of the empire. The field seems to be dead ripe. In our own experience, no matter in what part of Japan we were, and even if we had but one evangelistic meeting, we found a ready response to direct gospel appeal, and some who decided to take Christ as a Saviour.

The impression seems to be general that the tide has at last turned and that Japan is about to witness another great spiritual movement like the one of the last decade, provided the church seizes the opportunity and makes aggressive effort. The revised treaties between Japan and other countries, which are now being made and which will go into effect within two years, open the largest opportunity which has ever confronted the Church of Christ in Japan. By these treaties the whole country will be thrown open for the

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first time to missionary residence and work, thus affording a great highway for the gospel.

It would seem, from the experiences of the last few years, that God is preparing the Japanese church to improve this unexampled opportunity. The following epitome of their church history is given by an eminent Japanese pastor: "The first ten years of Meiji was a period of seed-sowing; the second ten years was a period of harvest; the next ten years, soon to open, will witness a great development and ingathering." This is not the time in the history of the Christian enterprise in Japan for the church to withdraw or hesitate. On the contrary, she should exercise her powers to grasp and improve this opportunity. Of Japan it is preëminently true that what is done by the church in the West must be done quickly. If Japan can be made a Christian nation it will not only be a mighty fact in itself, but will have a vast influence throughout the entire East and the Pacific island world. We should be deeply

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impressed by God's dealings with this people. The providences which have opened Japan have been simply marvelous. What other nation has in one generation been so widely permeated with the spirit of Christianity? Dr. Verbeck told us that when he came to Japan there was not a single Christian and that edicts against Christianity were nailed up all over the empire. About thirty years ago he baptized the first two Christians, and now there are over forty thousand. God has always been in the life of this wonderful nation, but never so manifestly as to-day.

XVIII

The Hawaiian Islands

THE visit to the Hawaiian Islands constituted one of the most interesting and profitable experiences of the entire tour. These islands are a striking object lesson of the power of the religion of Christ. It is only necessary to recall some of the results of Christian missions and civilization. Under the influence of Christianity there has been a gradual decline of the heathen orgies and a giving way of the grosser forms of superstition. Christianity has rescued the people from the arbitrary oppression of the savage chiefs and given them true liberty. Their country has been transformed from a despotism into one of the most enlightened repub-

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lics. When Christianity was introduced the Hawaiians had not even a written language. Now a network of schools spreads over the whole country. The educational system, from the kindergartens up to the institutions of higher learning, compares favorably with that of any other country. It is a well-known fact that the missionaries have given the Hawaiians a written language and literature, and have brought them into touch with the great body of English literature. In the material comfort and prosperity of the people, also, there has been an immense advancement. It was the Christian motive which called into being the splendid philanthropic institutions of Honolulu. Every practical and fruitful effort being put forth to-day for the promotion of temperance, purity, and other virtues which have so much to do with the well-being of communities, is traceable to the religion of Jesus Christ. Much has been written about the dying out of the Hawaiian race since the representatives of Christian lands went among

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them. Statistics prove that this is sadly true ; but an impartial view of facts will convince any one that the decadence of this people is a direct result of the evil forces of civilization and has been in no sense whatever caused by Christianity. On the contrary, there is abundant evidence that Christian missions have prolonged the life of the Pacific island races. In the presence of the most virulent and deadly evils which anywhere afflict the human race we see a demonstration of the fact that Christ alone came that men might have life. The Hawaiian Islands illustrate the power of the gospel not only among the island races, but in an equally striking manner among the stronger races of Asia, the Japanese and Chinese, and also among the Portuguese and Anglo-Saxons.

Over two weeks was spent at the most important center of the islands, Honolulu. During that time Christian associations were organized in the Kamehameha School for Young Men, the North Pacific Missionary

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Institute, and the Oahu College. The Kamehameha School has exerted a large influence in the islands. It is said that nine tenths of its graduates occupy positions of influence and usefulness. The North Pacific Missionary Institute has trained most of the native pastors and Christian workers. Nearly all of its students have expressed a willingness to go as missionaries to other groups of islands. The Oahu College prepares American and European young men and women for entering leading universities. It is helping to furnish the real leadership of the Hawaiian republic. A promising Christian society in the Chinese institution of Honolulu was also visited. Meetings were held in connection with the Young Men's Christian Association of the city, as well as in the churches. Mr. Arthur B. Wood, the efficient president of the city association, who has had a successful experience in the college associations of America, consented to serve as the representative of the Federation.

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This country is not great in area or in population; but it is destined nevertheless to wield an unusually large influence. The cosmopolitan character of the population suggests relationships which will inevitably make the influence of this country more than national. Fully fifty-five per cent of the inhabitants are foreigners, of whom twenty thousand are Chinese, twenty-five thousand Japanese, and over five thousand Portuguese. There is no other community in which so many young men of mission lands are brought day by day under the direct influence of Christian government and other Christian institutions as in Honolulu. The pivotal situation of the islands greatly enhances their strategic importance, a fact seen not only from the cosmopolitan character of their population, but also from their geographical position. Like Ceylon, they constitute a veritable cross-roads of the nations. This fact has added meaning in our generation in which the Pacific is becoming increasingly the theater of some of the

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largest activities of the world. The high stage of the civilization of this country gives promise of a large and useful future. No community on this world tour has impressed us more with the quality and solidity of its institutions. Every Pacific traveler bears enthusiastic testimony to the enterprise, public spirit, and world-wide sympathy of the citizens of this youngest republic. God has not worked here in vain. He has built up a strong Christian community. He recognized before man did the great importance of this cluster of islands in the central Pacific, and caused to be planted there a Christian nation which is at the same time a great lighthouse and a base of operations for the enterprise of universal evangelization.

XIX

Summary of the Tour

IT has required twenty months to complete the tour of the world. During that time sixty thousand miles were traversed, or considerably more than twice the distance around the globe. Work has been carried on in twenty-two different countries, and in one hundred and forty-four universities, colleges, and schools. Service has been rendered in twenty-one conventions and conferences. These were attended by over fifty-five hundred delegates, of whom fully thirty-three hundred were students and teachers representing three hundred and eight institutions of higher learning. About thirteen hundred missionaries, representing over eighty differ-

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ent missionary agencies, have been met personally. Extended interviews have been held with hundreds of these, as well as with government officials, merchants, and many native pastors, teachers, and students.

Seventy student Christian associations or unions have been organized, not counting the reorganization of a number of societies already existing. Encouraging reports have been received with reference to the work of nearly all these new organizations. We have also been privileged to help in the organization of five national student Christian movements. Three of these movements have since secured secretaries, and steps are being taken to obtain additional helpers for the other two. A prayer cycle has been prepared for each of the movements, together with eleven other publications. These national organizations are now making gratifying progress. Much time and attention at the outset of the tour were devoted to helping in the formation of the World's Student Christian Federation,

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which in turn has done much to make possible other developments along the journey. The new national movements have been affiliated one by one with the Federation, and corresponding members have been appointed in twelve countries which do not have a national organization. A great deal of time has been spent, chiefly while on the sea, in extended correspondence securing information concerning the moral and religious condition of students in all parts of the world. Our greatest privilege in all the student work has been that of helping to establish and make real this world-wide federation of students.

As a result of evangelistic meetings and personal work in the different countries, five hundred and five young men, nearly all students, have been led to accept Jesus Christ as their personal Saviour. This includes those who had been Buddhists, Hindus, Mohammedans, Confucianists, skeptics, and agnostics. At least twenty-two hundred students and Christian workers have entered into

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covenant to keep the morning watch, not to mention what has been done to promote associated Bible study. About three hundred students have volunteered, that is, dedicated their lives to Christian work. More than five sixths of this number are students in mission lands. Wherever possible the Student Volunteer Movement has been organized as a department of the national student work. The peculiar significance of this uprising of volunteers in mission fields is seen when viewed as the inauguration of a Student Volunteer Movement for Home Missions, which places on the students of each mission land a special burden of responsibility for the evangelization of their own people.

What have been the factors which have combined to secure these results? In the first place we would mention the foresight, Christian spirit, and generosity of the men and women whose financial coöperation made the tour possible. Another factor has been the willingness of our colleagues at home, who

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were already heavily burdened, to assume, with great unselfishness, additional responsibility for the work in America. Record should be made also of the long years of patient and self-denying seed-sowing by the missionaries in all the fields visited, without which there could have been no such large ingathering. Emphatic reference is due to the remarkably thorough preparation made and to the strong coöperation rendered by leading workers among students and by the local committees in the different countries. The most efficient cause, however, has been the work of the Spirit of God as a result of the prayers of friends and workers all over the world. This volume of prayer has increased as the journey has been continued from land to land, so that before the close of the tour letters were received indicating that our work had a place in the prayer life of men and women in nearly thirty countries.

Time after time have we stood before walls of difficulty, opposition, and peril which were,

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so far as men could judge, insurmountable, and have seen them fall to the ground in such a marvelous manner as would be totally inexplicable apart from the almighty unseen forces of the prayer kingdom which were being wielded on our behalf. The work of this tour, then, has not been in any sense the work of one or two during twenty short months, but rather that of a world-wide circle of "laborers together with God" reaching through the long years. Some men have planted; others have watered; *God Himself has given all the increase.*

Appendix



Itinerary

- July 20-28, 1895. Voyage from New York to Liverpool,
S. S. Etruria.
- July 29-August 4. British Student Conference at Keswick,
England.
- August 8-11. German Student Conference at Gross Al-
merode.
- August 14-19. Scandinavian Student Conference at Vad-
stena, Sweden.
- August 17-19. Convention for the formation of the World's
Student Christian Federation, Vadstena, Sweden.
- August 19-September 15. Through Sweden, Norway,
England, and France.
- September 16-22. Visitation of Protestant student centers
of Italy.
- September 23-25. Swiss Student Conference at Ste. Croix.
- September 27-October 2. Visitation of leading student
centers of Austria-Hungary.
- October 2-7. Visitation of leading student centers of Tur-
key, the Balkans, and Greece.
- October 8-November 11. Visitation of colleges and schools
in Asia Minor, Syria, and Palestine.
- November 12-20. Visitation of student centers of Egypt.

Appendix

- November 21–December 3. Voyage from Ismailia to Colombo, *S. S. Paramatta*.
- December 11–13. Student Conference of North Ceylon at Jaffna College.
- December 17–18. Student Conference of South Ceylon at Colombo.
- December 21–January 8, 1896. Visitation among the students of Madras, Poona, and Ahmednuggar; attending Indian National Congress, and Indian Social Conference at Poona; and preparation for Indian student conferences.
- January 9–12. Student Conference of western India at Bombay.
- January 15–21. Visitation of colleges in Agra and Delhi.
- January 23–26. Student Conference of the Punjab at Lahore.
- January 28–30. Visitation of colleges in Saharanpur and Bareilly.
- January 31–February 2. Student Conference of the North-west Provinces at Lucknow.
- February 4–5. Visitation of colleges in Benares.
- February 13–16. Student Conference of Bengal at Calcutta.
- February 27–March 1. Student Conference of the Madras Presidency at Madras.
- March 2–3. Convention at Madras for the organization of the Student Volunteer Movement of India and Ceylon.
- March 8–21. Voyage from Colombo to Adelaide, South Australia, *S. S. Himalaya*.
- March 23–April 3. Visitation of the colleges and the University of South Australia.
- April 4–13. Visitation of the University of Melbourne.
- April 15–16. Visitation of the colleges and the University of Tasmania.
- April 20–May 12. Visitation of the colleges and the University of New Zealand.

Appendix

- May 18-25. Visitation of the University of Sydney and Hawkesbury College.
- May 26-June 4. Visitation of the colleges of Victoria and the University of Melbourne.
- June 5-7. Student Convention of Australasia for the organization of the Australasian Student Christian Union, Melbourne.
- June 8-July 6. Revisitation of Adelaide, Melbourne, and Sydney in the interest of the new Union.
- July 6-29. Voyage from Sydney to Hong Kong through the East Indies, *S. S. Taiyuan*.
- July 29-August 4. Visitation of Hong Kong and Canton.
- August 11-22. Preparation for Chinese conferences, Chefoo.
- August 23-27. Student Conference of Shantung Province, Chefoo.
- August 28-31. Visitation of college at Tung Chow.
- September 5-6. Student Conference at Tientsin.
- September 12-17. Student Conference of Chihli Province, Peking.
- September 27-28. Visitation of colleges at Ningpo.
- September 30-October 5. Student Conference of central China at Shanghai.
- October 6-7. Visitation of colleges at Soochow.
- October 14-17. Student Conference of Fukien Province at Foochow.
- October 19-31. Trip up and down the Yangtse, including visitation of colleges in Kiukiang, Wuchang, and Nanking, and conference of students and missionaries at Hankow.
- November 3-5. Convention for the organization of the College Young Men's Christian Association of China, Shanghai.
- November 7-8. Voyage from Shanghai to Nagasaki, *S. S. Kobe Maru*.
- November 9-16. Visitation of colleges in Nagasaki.

Appendix

- November 18-20. Visitation of colleges in Yamaguchi.
November 21-30. Visitation of colleges in Fukuoka and Kumamoto.
December 2-8. Visitation of colleges in Kyoto.
December 9-11. Visitation of colleges in Kobe.
December 11-16. Visitation of colleges in Osaka.
December 17-18. Visitation of colleges in Okayama.
December 19-20. Visitation of colleges in Nagoya.
January 4-7, 1897. Visitation of colleges in Tokyo.
January 8-11. Visitation of colleges in Sendai.
January 12-17. Visitation of colleges in Tokyo.
January 18-19. Convention for the organization of the Student Young Men's Christian Association Union of Japan, Tokyo.
January 20-26. Visitation of colleges in Tokyo.
January 27. Visitation of college in Yokohama.
January 28-February 6. Voyage from Yokohama to Honolulu, *S. S. Doric*.
February 7-25. Visitation of colleges and schools in Honolulu.
February 25-March 5. Voyage from Honolulu to Tacoma via Victoria, British Columbia, *S. S. Miowera*.
March 5-April 2. Trip across American continent, including meetings along the way.
April 2. Arrived in New York.

